

VISVA-BHARATI NEWS

Volume V.

JULY, 1936.

Number One



Benode Mukherjee.

Santiniketan and Sriniketan.

As the Asrama closed for the summer holidays very early this year and most of the people were away, the 76th. birth anniversary of Rabindranath was very quietly celebrated in the evening of the 6th May by the inmates of the Asrama. He left the next day for Calcutta where the Bengali P. E. N. club had organised a reception to him in the afternoon of the 8th May. He returned from Calcutta after a stay of a fortnight there and has since then been living in the Asrama.

...

The Asrama reopens on the 22nd June after the summer holidays.

...

We are glad to announce that the Cochin Government has very generously extended the term of the Dancing Teacher for another session beginning from this July. The Sangit-Bhavana staff will now be considerably strengthened. The Founder-President has appointed Sushil Kumar Bhanja Chaudhury B.A. as the teacher of Instrumental Music. Santimay Ghose has gone on study leave for 3 months to Ceylon to learn the Kandyan Folk-dancing. While in Ceylon, he will be helping our friend Wilmot Perera's Sree-Pallee school by teaching Bengali music and dancing.

...

The School and College results have been particularly good this year and our record may compare favourably with that of any other educational institution in the province. 14 appeared for B. A. and all of them have passed. Two (Bhaskar Mehta and Niranjan Sarkar) got Distinction and Ram Chandra Raju second Class Honours in Economics. 14 appeared

in I. A. and 6 in I. Sc. of whom 11 and 4 have passed respectively. 12 appeared for the Matric and 10 have come out successful.

...

We gratefully acknowledge the following donations received since the last issue of the News.—

Ghilabhai Hathibhai, Bombay	Rs. 100/-
Sir J. C. Bose, Calcutta	Rs. 500/-
An Anonymous Friend, Delhi.	Rs. 2,000/-

...

We are very glad to announce that our old friend Gurdal Mallick of Karachi will again join the Asrama as an adhyapak in English from the beginning of July. We offer him a very hearty welcome.

...

C. F. Andrews is now on a lecturing tour in Australia and in a recent letter to Rabindranath, he gives us the happy news that towards the end of August next he hopes to be again here for some time on his way back to Europe.

...

The Nichu-Bungalow, hallowed with the sacred memory of 'Baradada' Dwijendranath Tagore has been recently acquired for the Hyderabad House and extensive repairs have been undertaken to the existing structure to make it better suited for the purpose for which it is to be utilised. Two additional wings will also be added as soon as the rains are over to serve as dormitories for students.

(Continued on page 7)

A Poem *

Fear not, for thou shalt conquer,
 thy doors will open, thy bonds break.
 Often thou lovest thyself in sleep,
 and yet must find back thy world
 again and again.
 The call comes to thee from the earth and sky,
 the call from among men,
 the call to sing of gladness and pain,
 of shame and fear.
 The leaves and the flowers,
 the waters that fall and flow,
 ask for thy notes to mingle with their own,
 the darkness and light
 to tremble in the rhythm of thy song.

Rabindranath Tagore

Munich, September 18th, 1926.

* Translated by the Author from the original Bengali.

A Letter from Pandit Jawaharlal Nehru

Sanatorium.

Bhowali. 10 April 35.

Dear Gurudevā,

It has been decided that my wife must proceed to Europe for further treatment which might involve operations. She will probably sail in the third or fourth week of May. As I am incapacitated from accompanying her, it has become all the more necessary that Indira should go with her. I have informed Indira of this.

This new development distresses me in many ways but I see no way to avoid it. I do not know how matters will shape in the future and what Indira will do. Meanwhile she has to cut short her career at Santiniketan and I am exceedingly sorry that she should have to do so. I have seen very little of her during her year at Santiniketan—the last time I had a brief glimpse of her at a gaol interview was nearly six months ago. But even these brief glimpses, as well as the reports I

have had from friends, have convinced me how well she was getting on there. Her own testimony, and that is important enough, is clear and she has been very happy at Santiniketan and has no desire whatever to leave it. I was looking forward to her remaining there for a long period and growing in mind and body under your sheltering care and guidance. It was a great consolation to me in prison that my daughter was surrounded by loving friends who were greatly helping her development in the right direction, and I felt infinitely grateful to all of them for the love and kindness they showered on her. I rejoiced that I had been fortunate enough to choose Santiniketan for her education at this stage of her life.

My plans and expectations in this matter, as well as in many others, have been cut short and twisted by untoward circumstances and I must perforce bow to them. But you will permit me, I hope, to express my deep gratitude to you and to other friends at Santiniketan and to wish your great institution all the success it so richly deserves.

I write this few lines from the sanatorium at Bhowali where I have been brought for a day to visit my wife. From her I go to back to my present habitation, the Almora Jail.

With affectionate regards,

Yours,

(Sd.) Jawaharlal Nehru.

On Pandit Nehru's Autobiography.

TWO LETTERS

I

Santiniketan.

May 31, 1936.

Dear Jawaharlal,

I have just finished reading your great book and I feel intensely impressed and proud of your achievement. Through all its details there runs a deep current of humanity which overpasses the tangles of facts and leads us to the person who is greater than his deeds and truer than his surroundings.

Yours very sincerely,

(Sd.) Rabindranath Tagore.

II

Anand-Bhavana, Allahabad.

June 10, 1936.

Dear Gurudeva,

My sister has sent me your letter. Need I say how proud and grateful I feel to have your commendation in such generous language? Many friends have used words of praise for my book, some have criticised it. But what you have written goes to my heart and cheers and strengthens me. With your blessings and goodwill I feel I can face a world of opposition. The burdens become lighter and the road straighter.

I go to-night to my sister at Mussoorie for a few days. With homage and affection,

Yours

(Sd.) Jawaharlal Nehru.

An Appeal

Rathindranath Tagore, Karma-Sachiva of Visva-Bharati, has issued the following appeal to the press:—

Birbhum is in the grip of famine mostly due to the severe drought of the last two years and continual bad harvest for a successive number of years. In the country-side field labourers are not getting sufficient work, the small landholders have exhausted their meagre stock of food and the poor *bhadraloque* are on the verge of starvation. The plight of the helpless aged people, widows, children and the infirm may only be imagined. At Bolpur alone 18 Rice Mills have closed down for want of paddy, throwing a large number of mill hands out of occupation.

The Rural Reconstruction Societies of Bandgora and Bhubandanga, working under the direction of Visva-Bharati, have made organised efforts to cope with the distress in their neighbourhood. The excavation of a big tank at Bandgora and the re-excavation of the *bund* at Bhubandanga have been undertaken. The former will irrigate 200 bighas and the latter 500 bighas of land. Bandgora tank and Bhubandanga *bund* have each provided labour for 150 and 200 men on average for three months. The two societies together have raised from members Rs. 620/-, borrowed Rs. 1500/- from the Co-operative Credit Societies, and got Rs. 1050/- from the Government Test Relief Fund. Besides, the Visva-Bharati Relief Committee has contributed Rs. 100/- and Rabindranath Tagore Rs. 300/-.

At the request of the Birbhum Relief Committee (the president of which is Mr.

B. K. Guha, the District Judge), our workers have taken charge of 23 villages in Belati Union, where gratuitous relief in the shape of rice, paddy and money is being given to about 100 families. The fund is provided by the Committee. In addition, the Government is helping 80 families. At least 100 families more are in need of immediate relief, which could not be provided for want of funds. Distribution of doles in Taltore Union is in the hands of one of our workers. In Ruppur Union, we are trying to supplement Government relief with that provided by the Birbhum Relief Committee.

To help indigent widows and poor *bhadraloque* families, the Visva-Bharati Relief Committee has organised husking, at a loss, in a few villages round about Santiniketan. Paddy cannot be obtained in the market in sufficient quantities even for husking operations. We are, therefore, confronted with the difficult task of getting a regular supply of paddy. The Committee has also undertaken to supply seeds to poor cultivators in nearby villages.

The Visva-Bharati Relief Committee is distributing cloth to the needy. S. J. Kalimohan Ghosh has, with the help of his friends in Calcutta and Chandpur, collected so far about 350 pieces of old *dhoties*, *saris* and shirts. In response to our appeal to several mill-owners in Bengal, the Keshoram Cotton Mills, the Dhakeswari Cotton Mills, and the Mohini Mills have sent us 120, 100 and 50 pieces of cloth respectively. I am deeply grateful to the managers of these mills for helping me to clothe some of the half-naked people in Birbhum district. More cloth is needed.

I would request the management of those mills, who have not yet joined us in this humanitarian work, to expedite sending a few bales of cloth for distribution.

The destitute people also require straw to thatch their battered roofs. The rainy season is on. Unless they have at least partially protected roofs over their heads, malaria will create havoc in no time. The

urgency of free distribution of straw I need hardly stress. Fund is needed to meet this expense.

Fund is also needed to extend the operations of gratuitous relief. I would earnestly entreat the kind-hearted public to come to our help in alleviating the distress of the famine-stricken people of Birbhum.

Siksha-Satra.

Report for the period October, 1935-March 1936.

(Siksha-Satra is the model village school run at Sriniketan)

On the 1st October there were 25 boys on the roll, representing 12 different castes and 18 villages. During the period there have been four new admissions and two withdrawals. The total strength of the Satra on the 31st March was 27.

According to Crafts, the students are distributed as follows:—

Weaving	12
Leather work	4.
Book-Binding	3.
Carpentry	8.

Contribution of maintenance charges.

Paying full-board in cash	2
" " in kind	3
" about 1/2, in cash	1
" " " " "	2
" 1/2 a maund of rice "	2
" 10 seers of rice	1

It must be added here that owing to the failure of crops for the last two years, even those boys who are supposed to be contributing have not all been able to meet their charges regularly.

Education. Educational work was being carried on according to the last report by co-ordinating it with hand-work, educational trips and educational conferences. Special mention has to be made of the work of the Satra boys sent to the Bengal Education Week. More than 90 p. c. of things sent from the Visva-Bharati were from the Siksha-Satra and they included

a variety of things—collections, maps, statistical charts, hand-work, (weaving, leather work, carpentry work, book-binding, toy-making etc.)

The Conference of village Primary School teachers of Bolpur and Ilambazar thanas held at Sriniketan from the 27th February to the 1st of March was another means of education for the boys. We found that most of them had got more out of the Conference than some of the teachers. Besides this, they helped wholeheartedly in the running of the Conference, and looked after the food, lodging, exhibition and other arrangements. It was these boys who received all the exhibits, classified them and helped in arranging them and when the Conference was over, returned them to their respective owners.

At the time of the opening of the new School house at Benuri, the Satra boys entertained the villagers with short plays, recitations and music. The villagers were greatly impressed to see their own boys (for, they all come from the neighbouring villages) act so beautifully, recite so well and sing Rabindranath's songs. They saw the possibilities of their own boys and what they could become if they also went to the Siksha-Satra. It is indeed sad that the people of the intensive area have not taken as much advantage of the Satra as those from outside.

For want of good lighting arrangement, evening classes could not be held properly for some time. The boys, however read the daily papers and classes were taken by Ramen Sarkar, T. C. Dhar and P. C. Lal

on various topics. The classes in music continued as usual and were also attended by pupils of the Girls' School and some boys of the Industries Department. During the period under report, seven meetings of the S-hitya Sabha took place in which most of the boys took part. Altogether 214 books were issued to 23 boys from the library. Boys are encouraged to read not merely story books but books about the lives of great men, on elementary science and of general interest.

Health. The health of the boys was very good this year. Hardly any one suffered from malaria or any other disease. A couple of them have enlarged spleens but that will take time to cure.

The boys are gradually acquiring habits of clean living. The general personal cleanliness of the boys and that of the surroundings of their quarter is quite

satisfactory. The habit of telling lies which was very marked and prevalent among them, has practically disappeared and they do not hesitate to tell the truth when they have committed some offence.

There is no feeling of caste or class superiority or inferiority to be noticed and the boys have developed the attitude of brotherliness towards one another. The older boys are quite eager to help and guide the younger ones.

Bihar Sabha. There were 15 cases brought before the Bihar Sabha, nearly all of them for late coming from home. At these meetings of the Bihar Sabha, we are trying to teach them how to judge a fellow, and those who are brought before the Sabha for their trial, learn to respect law and authority which they have themselves made and which have to be made in the interest of the community life.

(Continued from page 2)

The organiser of the Sino-Indian Society in China have sent here 26 boxes containing several thousand Chinese books and manuscripts for the library of the Chinese Hall soon to be put up at Santiniketan. Prof. Tan-Yun-Shan, the enterprising Secretary of the Society is expected here towards the first week of July.

...

Adhyapaka Kshitish Chandra Ray was married to Miss Uma Chattopadhyaya in Jamshedpur on 2nd May and Adhyapaka Sudhir Chandra Ray (sen) was married to Miss Aruna Sen on 30th May in Calcutta. We offer our heartiest congratulations and best wishes to the couples.

...

Alumni News

Kumar Ramendranath Dev Barman of Tipperah, till recently a student in the Siksha-Bhavana was married to Princess Ila Devi of Cooch Behar (Kala-Bhavana) on 12th June in Cooch-Bihar. Satyendra-

nath Bisi, an ex-student of the Kala-Bhavana was married in Calcutta on the 30th May and Ramendranath Sarkar (Siksha-Bhavana), now working in Sriniketan was married on the same date at his place in the District of Dacca. We offer our best wishes and congratulations to all of them.

...

Sudhir Chandra Khastagir (Kala-Bhavana) has been recently appointed the Arts Teacher in the Public School at Dehra-Dun.

...

We regret to announce the death of Sudhansu Palit who took his own life through poisoning in Calcutta. Till quite recently he was a student in the Kala-Bhavana and a very enthusiastic member of the Visva-Bharati Sammilani. Though he was very energetic and took keen interest in life, especially in literature and social service, he also exhibited a morbid interest in death and Life beyond death. We learn that before coming to Santiniketan he had twice attempted suicide and the news of his sudden and pitiful end did not take us by surprise. But that does not assuage the deep sorrow we all felt, for he was widely loved because of his innate goodness and sweet ways.

পত্রপুট

A

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== VISVA-BHARATI NEWS ==

Volume V.

AUGUST, 1936.

Number Two



By Jaya Appaswami.

Santiniketan and Sriniketan.

Rabindranath went to Calcutta on the 14th July to preside over a mass meeting of the Hindu Citizens of Bengal to protest against the Communal Award in so far as it affected Bengal. The meeting which was held in the evening of the 15th July in the Town-Hall was one of the biggest gatherings held in recent times in Calcutta. The strain of the meeting proved too much for Rabindranath and he could not read himself the address he had prepared for the occasion. He returned to the asrama on the 20th July, very much tired and exhausted after the exertions and excitement of the Calcutta engagements.

...
The Dacca University in the annual convocation on 29th July honoured Rabindranath with their D. Litt degree honoris causa. He could not be present for the occasion in person. It may be recalled that in 1925, he delivered a series of three lectures under the auspices of the Dacca University.

...
Charuchandra Dutt, the Vice-President of the Visva-Bharati arrived in the asrama on the 31st July for a few days' stay.

...
There was a meeting of the Samsad in Calcutta on the 15th July, which was attended by the following :—Bhupati Mohan Sen, Sudhir Kumar Lahiri, Sushobhan Sarkar, Rathindranath Tagore, J. M. Sen, Kalimohan Ghose, Kishorimohan Santra, Dhirendramohan Sen, Charu Chandra Bhattacharya, Surendranath Kar and Kalidas Nag.

Among the numerous recent visitors to the Asrama were Sjt. Sarat Chandra Chatterji, Prof. Radhakumud Mukherji, M. A. Ph. D., Sjt. Tulsi Charan Goswami M. A. (Oxon), Sjt. B. K. Mallik B. Litt (Oxon), and Dr. Soetana from Java.

...
' Dr. Premchand Lal Ph. D. (Columbia) who had been connected with the Visva-Bharati for the last 14 years and had been the Superintendent in charge of Rural Education for the last few years has resigned on personal grounds. It is with great regrets that we bade him farewell for he was a most enthusiastic worker in the cause of the ideals of the Visva-Bharati and had a wide circle of friends amongst the staff and students at Santiniketan and Sriniketan. We wish him all success in his new field of activity.

...
Prof. Tan-Yun-Shan, who is to take charge of the Chinese Hall at Santiniketan arrived here on the 9th July from China. He has brought with him a number of modern Chinese pictures and they are now on exhibition in the Kala-Bhavana Museum.

...
'Alik-Babu', a farce by late Jyotirindranath Tagore which was very much in demand by the theatre-going public in Calcutta towards the end of the last century was staged here at the Sinha-Sadana on the 12th July by a few members of the staff.

Thought Relic.

It is hard for us to free ourselves from the grip of our acquisitions. For the pull of their gravitation is towards the centre of our self. The force of perfect love acts towards the contrary direction. And this is why love gives us freedom from the weight of things. Therefore our days of joy are our days of expenditure. It is not the lightness of pressure in the outside world which we need in order to be free, but love which has the power to bear the world's weight, not only with ease, but with joy.

Rabindranath Tagore

A Letter from Prof. Boyd W. Tucker.

My dear Gurudeva,

I know you must have wondered at my long silence. It has not been that I have forgotten the many years of happy association with you and the splendid group of men and women whom you have gathered round about you, and whom I still count the best friends I have ever had or ever expect to have. Nor is my neglect to write due to any lack of appreciation for the spiritual inspiration which has come to me from your personality and philosophy of life. My whole approach to the problems of life finds its point of departure from what I have learned from you.

It is rather that I have become bewildered and confused by my failure to make adjustments to the very chaotic condition of affairs that prevails in the West at the present time. Lacking harmonious adjustment to my environment, I have lost the radiant joy of life so that I have not felt like keeping in contact with those whom to remember only seemed to accentuate my sense of present unrest.

I donot write this as an apology, but only in an analysis in an attempt to explain my strange behaviour. I recognize that every man should have developed those inner resources, which will enable him to rise superior to every circumstance. Among a people such as are found in America at the present time, it is the more important that one should not take on chameleon-like the joyless colouring of his environs, but should himself become a centre of happiness which to some extent might alter his milieu.

Even in my darkest hours, there is one event which has always succeeded in bringing light and the lifting of my horizons. That has been to enjoy the fellowship of Indian students in which we call to mind all the problems and movements which are stirring our beloved India to the renewal of the position of beneficent influence in the world which was her former glory. One such inspiration of fellowship has been my privilege this last week-end, spent in the company of Krishnalal J. Shridharani, who came

to Boston after completing his work for the Master's Degree at Columbia. There were six other Indian boys in the group and we had a very happy week-end. Krishnalal has developed remarkably well and is staying on to work for his Doctorate which he expects to take with a Sociology Major. I am certain that he is one of the Santiniketan graduates of whom we shall be very proud in the future.

I had my heart all set on going back to Santiniketan last October, even had my trunk all packed and bade farewell to my friends in Boston and got as far as New York, and then had to turn back. I tried to accept that situation philosophically, but it did mean that I had to start all over again. Even in the midst of discouragement and despondency, I have had the satisfaction of demonstrating that I can gain recognition as a speaker. I mention this, not to commend myself to you, but rather to let you understand that the inspiration and ideals which I received from you can never be entirely lost. Even though you cannot give your message in person to the West as you once did, there are many lesser lights who like myself in their own stammering fashion are spreading your ideas throughout the world. I have spoken this winter not less than four times every week. Unfortunately for me in this depression, there are not the monetary compensations in lecturing which once prevailed.

Mrs. Tucker gets terribly homesick for Santiniketan. It is not only that she misses her many friends there, which she certainly does, but she also is oppressed with the sense that it is impossible for her to make the social contribution here which she made there. There have been times when in her desperation, she has

even considered writing to you to urge you to find her a place, even though I might not be able to come also. The problem of a woman in readjusting herself to the American type of life after eighteen years in India is a very serious one, especially when, as in her case, it practically means her exclusion from all social life.

When one compares the economic conditions in American in general with those in India, one can have very little sympathy with the American feeling of present poverty. It is largely self-pity at inability to maintain the former standards of comfort which prevailed here. But there is the more serious aspect of the situation. Today people are well-fed and well-clothed because of the paternalism of a government, which does not dare to risk the danger of revolt of twelve million people, for whom modern capitalism finds no avenues for employment. In order to care for them, the Government has had to mortgage the future through large loans in the vain hope that eventually men and women now on work relief may be absolved in the normal channels and that prosperous business may be able to bear a tax burden that will pay off the debt and carry the increased social services which the Government has undertaken. The plain fact is that we are under the necessity for a radical revolution in our whole social and economic order much more profound than anything yet suggested by anyone having any present authority in the state. The great contribution which the Roosevelt Administration has made is that it has given an entirely new direction to the thought and life of American people. Five years ago even the most progressive political thinkers would have dissented from any proposal to make the

Federal Government definitely responsible for the economic maintenance of the people, an idea which is now commonly acceptable. The great problem with which we are now faced is that of maintaining our traditional liberties under a highly centralized government and a planned economy. It is apparent that this requires fundamental reform of our whole system of education, extending the scope of democratic education to include all adults. For it is manifest that in a rapidly changing world we cannot depend upon the interested instruments of propaganda for information and direction in social, economic and political problems.

The Government must provide facilities for an impartial presentation of many points of view from capable leaders in their various fields, and for a free and full discussion in a process of group thinking whereby the *demos* themselves may come to decisions as to the type of social action needed under contemporary conditions. The only other alternative is the complete abandonment of the democratic process and the substitution of dictatorships. History shows that the latter in a very short time end in futility and despair and consequent revolution, attended by the loss of an appreciation of human values.

The work I am engaged in now is directed to the end of promoting the type of adult education I have mentioned above. My own particular function is to supervise lectures and forums which are con-

ducted in nineteen different sections of Boston. Our lectures are drawn from the university faculties, public offices and other professions in the city, and give their services without monetary remuneration. We are working as part of the Government Work Relief Program, and we have to suffer the difficulties attendant upon any such bureaucratic control. But we have already given proof that the type of service we are rendering is of such vital importance that I have no doubt but that means will be provided for making it a permanent feature of the future educational program of this country.

* * *

How much I should enjoy wending my way in the early morning hours to your bungalow and discuss with you, not only concerning the affairs of the world, but also the more homely personal matters of the Asrama. I know that many times you must feel greatly disturbed over the way your loftiest ideals fail to be realized. But one like myself who can look with the detachment of distance and time can remember only with the deepest gratitude and appreciation what you have accomplished in your noble educational experiment.

With deepest reverence and the most tender love.

Your American Chela

(Sd.) Boyd Tucker.

Boston, 18th June, 1936.

Integrating Influences In India

By Dr. Radhakumud Mukherji M A., Ph. D.

(Dr. Mukherji has been contributing a series of articles on some of the makers of modern India, in the "Aryan Path" of Bombay and the following lines on Rabindranath Tagore are reprinted here from the July number of the journal from this series. Editor)

Dr. Rabindranath Tagore is a maker of India in a particular sphere—the world of letters. It is difficult to find his equal in the history of Indian literature, barring, of course, the Mantra literature of the Vedas which is hardly literature in the usual sense. As a poet, he is the equal of Valmiki or of Kalidasa. His translations of his writings rank as masterpieces of English literature. The Nobel Prize was awarded him on the basis only of his translations from his Bengali originals. Politically, India may count for little in the comity of nations; yet this poet has won for his mother country a crown of glory which transcends the barriers of nation, race and religion.

It is not possible here to deal adequately with the many-sided greatness of Rabindranath Tagore. It is only possible to sum up its chief features. He is no poet of an age or a clime. His appeal is not ephemeral. He is not a poet of India merely, nor of the East alone. He appeals to the heart of humanity. He is a poet of Youth, of its ideals and of its vision of a new order, to which he gives expression far in advance of his times. As a lyrical poet, he touches the heights of emotion. As a poet of Nature, he has revealed her golden beauties in new and appealing guise. As a poet of Nationalism, he has sounded the clarion call of sacrifice for the Motherland. He has given to poetry a new

language and invented new metres, rhymes, and rhythms in the Bengali language.

Dr. Tagore is also distinguished as a dramatist, as a novelist, as a writer of short stories and prose poems. as an essayist, as a literary critic and as a philosopher. In their range and variety his works offer a comprehensive critique of contemporary life and thought, illuminated by the teachings of the Upanisadas and informed by a prophetic vision. An accomplished playwright and possessed of striking originality in stage craft, the bard of Santiniketan is no less accomplished as a musician, known for original contributions to the science and the art of the technique of Music. As if these gifts were not enough, he has recently revealed a talent for the brush. His paintings have already begun to attract attention both in India and abroad.

In Dr. Tagore's genius, qualities often held to be antithetical are reconciled. The Poet is a man of action. His interest in the causes he champions is no academic dilettantism. His national loyalties, for example, impelled him to renounce the title bestowed upon him by the British Crown. And on the positive side he is well known for his work in the practical spheres of educational reform and moral reconstruction. He has founded at great personal sacrifice, a Temple of Uni-

versal Learning which he has called the Visva-Bharati and whose destinies he guides. With it he has linked a sister institution, the Sri-viketan (The Temple of Laksmi) as a school of handicrafts and agriculture.

By his writings over a period of sixty

years, he stands to-day in world thought as a most compelling critic of modern civilisation, its materialism, its slavery to machine, its blind and bloody nationalism. He stands at the forefront as an apostle of peace and of spirituality. He has helped to create the International Mind.

(Continued from page 10)

Recent publications by the publishing Department of the Visva-Bharati include the following;—

“Patra-Put” a book of new poems by Rabindranath Tagore.

“Chhanda” a collection of essays on Bengali Prosody by Rabindranath Tagore.

“Hindu-Mushalmaner Birod” A series of three Nizam lectures delivered under the auspices of the Visva-Bharati by Prof. Kazi Abdul Wadood M. A. of the Dacca Intermediate College.

All these books are in Bengali.

...

New Education Fellowship

Principal A. K. Chanda and Dr. D. N. Maitra will represent the Bengal Centre of the N. E. F. at the World Conference on Progressive Education which will be held at Cheltenham, England during the first fortnight in August.

...

Alumni News.

Nagendranath Chaudhury, M. A., Ph. D. (Dacca) who had been an Adhyapaka in the College Department of the Visva-Bharati for the last few years has resig-

ned from his work on his appointment as Lecturer in Sanskrit at the Ashutosh College, Calcutta. We are glad to learn that he has also been appointed as part-time Lecturer at the Calcutta University.

...

Sudhir Chandra Khastagir, an old student of the Kala-Bhavana has been recently appointed the teacher of Fine Arts in the Public School at Dehra-Dun.

...

Krishnalal J. Sridharani, an old student of the College Department, has just taken his M. A. degree from the Columbia University. He is now working for his Doctorate in the same University.

...

Dr. Syed Muftaba Ali, Ph. D. (Bonn), an old student of the College Department has been appointed Lecturer in Comparative Religion in the Gaekwad's College, Baroda.

...

Bisvarup Bose, at present working as an Adhyapaka in the Kala-Bhavana was married to Srimati Nivedita Ghose at Santiniketan on the 10th July. Kesab Chandra Sen, the present Engineer in charge of the Workshop at Santiniketan was married to Srimati Jamuna Bose on the 11th. July. We offer them our best wishes and hearty congratulations.

পত্রপুট

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== VISVA-BHARATI NEWS ==

Volume V.

SEPTEMBER, 1936.

Number Three



SUSILA BADEKAR

Santiniketan and Sriniketan

The Varsha-mangal and the Briksha-ropan ceremonies were performed in the asrama with due solemnity and enthusiasm, as every year, on the 23rd of August. The Bund at Bhuvandanga was also formally consecrated the same morning in the presence of a large crowd of visitors from outside and hundreds of village people. Rabindranath took part in all the functions. In connection with the Varsha-mangal festival, the Kala-Bhavana students gave a remarkable exhibition of mask-dancing in an improvised skit called "Ravaner-Kanda". The show was a great success and, being absolutely a new idea, came as a very pleasant surprise to all of us.

...

We very much regret to announce that Sjt. Hemendralal Roy, B. A., Sangit-Visarad, who had been an adhyapaka in the Music Department and also its Principal for the last three years has resigned in order to open a music school of his own in Calcutta. He was a respected and popular member of the staff and we are very sorry that he had to leave us.

...

In a letter to Rabindranath from Fiji, C. F. Andrews gives us the welcome news that he will be in the asrama by the middle of November. He is now in Australia on a lecturing tour. As usual, Santiniketan and its Founder-President loom large in these lectures.

...

The Sriniketan Sachiva, Gour Gopal Ghose, has gone on leave on account of ill-health and Kalimohan Ghose is officiating as Sachiva in his place.

...

The Government of Bengal in the Ministry of Education has invited the co-operation of the Visva-Bharati to open a Primary Teachers' Training School at Sriniketan and has offered financial assistance for this specific purpose. The scheme has been accepted by our Executive Council and it is understood that the work will commence from the beginning of the next year.

...

Prof. Tan-Yun-Shan, of the Sino-Indian Cultural Society, has been invited by the Andhra University, Waltair, to deliver a course of lectures on modern China under the auspices of the University.

...

Seth Jugal Kishore Birla, the famous millionaire and philanthropist of Calcutta, has placed a sum of Rs. 2,500 this year in the hands of our President to be utilised for the work of the Sino-Indian Cultural Society at Santiniketan. We may mention here that it is not the first time that our Institution has received generous financial help from Sethji.

...

A Poem

The flood, at last, has come down upon
your dry river-bed.
Cry for the boatman,
cut the cordage,
launch the boat.
Take your oars, my comrades,
your debt has grown heavy,
for you have spent idle days at the landing,
hesitating to buy and sell.
Pull up the anchor,
set the sails,
let happen what may.

Rabindranath Tagore

The translation of a famous national song, done by the Poet himself.

The Provincial Question in the Visva-Bharati.

A. K. C.

Recently a correspondent has drawn the attention of Rabindranath to what he alleges to be undue preference which is systematically being shown to non-Bengalis in the Visva-Bharati appointments. To the public mind Santiniketan is Rabindranath's Santiniketan and very naturally and appropriately too. But one not intimately conversant with the Visva-Bharati may not know that it is today a public registered organisation with an elected executive council in full control of all its departments. Rabindranath has given us full freedom in the working of the institution he has created with thirty years of unceasing toil. Therefore it is not for him to offer any explanation to the question raised.

The correspondent has opened up an important discussion and in these days of rank provincialism and communalism, it may be interesting for the public to know what we actually feel in the matter. I am of course writing purely as an individual worker at Santiniketan but I feel most of my colleagues do share my views on the matter. However, it should not be looked upon as an official pronouncement.

We have so far forgotten the provincial feeling—it may be good, it may be bad—that as I sit down to jot these few lines, I cannot exactly remember who are the non-Bengalis here. It is really a conscious effort on my part that enables me now to distinguish and differentiate my colleagues on the provincial basis. If such is the general feeling here, how can we guard ourselves against what the correspondent thinks to be a serious menace for the Bengalis at Santiniketan? I wonder

if some friend from this district of Birbhum will claim to know the percentage of Birbhum people among the staff here on the score that this institution is located geographically in the district. I can visualise a day when such a question would indeed be raised but let me hope it will leave us quite unmoved.

We always attempt to get the best man available for our work, irrespective of his race, nationality or religion, with the money that can be spared for the post. Let me assure my compatriots at this stage that our jobs are never financially attractive. If one merely looks at the financial aspect of the thing, one should never look for a situation here. I do not know why the correspondent should have made an accusation against us only for what he thinks to be our inordinate predilection for the non-Bengalis. There are many non-Indians as well on the staff and we are very fond of them and proud of them. Some of our greatest friends and workers have come from across the seas, and will any body who ever had anything to do with Santiniketan forget Charlie Andrews, Leonard Elmhirst and the late lamented Winstanley Pearson? It will indeed be ingratitude of the darkest hue if we ever do so. There is another thing which as a Bengali I feel very much ashamed to refer to but must needs be mentioned here. After all, if you leave the Tagores aside, what has Bengal precisely done for Santiniketan? Of our funds, as I look through, I do not find even ten percent coming from Bengali sources. Of our students nearly 30 per cent come from outside Bengal. We at Santiniketan

take pride in the fact that not perhaps one of them ever has felt any inconvenience here because he happens to come from another province. Not many institutions in these days could claim such credit.

Only one thing of hope I can hold for this great Bengali patriot—Our non-

Bengali benefactors, friends, donors, and the guardians who send their children here have not yet objected to too many Bengalis being appointed at Santiniketan. I think it speaks volumes for the catholicity of their spirit that they have not done so.

Fetich of Hugeness

Rabindranath Tagore

There was a time when man's innate love for pomp and power found its vicarious satisfaction in the magnificence of the military glory of kings and ruling classes. Then he could see the manifestation of his wealth in his temples, and in his religious and communal ceremonies. His prosperity found its shrine in a common enjoyment, and enriched his social life. Freed from the giddy round of competition and the burden of personal luxury, the people as a whole had an ample field for cultivating their social life, which is the completeness of life. They occasionally suffered from the tyranny of the king and his representatives, but they accepted or resisted it as they do the visitations of famine or flood; it did not come from their own midst. They suffered from it, but were not a party to it. This enabled their social life to survive the rise and fall of kingly dynasties and saved it from the self-multiplying hydra-headed tyranny of the non-human. When society is living, moral value becomes for it the highest value. Therefore, under ideal conditions, the best men gifted with spiritual qualities find their homage from the people. Such homage is never degrading for those who offer it. On the contrary,

through acknowledgment of the best in man, they participate in it. But today there are whole multitudes of voluntary slaves, who wear their lives out for the unworthy ones, for the profit-makers, for those who know how to clothe their falsehood in immaculate tailoring. The multitude has come to imagine that all this is civilisation and that it is good.

There are people in the East who have slavishly come to believe that superstitions which are modern denote progress. They are proudly ready to be yoked to the car of the exploiter, of the ambitious, and think that the burden they bear is being transmuted into merit in some fools' paradise of their own imagination. They suspect, when I say this, that I am a reactionary,—one of those fanatical conservatives who blame the sun for keeping a time that does not agree with their own family watch, the watch which they have forgotten to wind for centuries. But those who know me know that I have ever fought against obedience to the unmeaning, to traditions that are dead; against all imitations that only succeed in increasing intellectual and moral snobbishness. I believe in life, only when it is progressive; and in progress,

only when it is in harmony with life. I preach the freedom of man from the servitude of the fetich of hugeness, the non-human. I refuse to be styled an enemy of enlightenment because I do not stand on the side of the giant who swallows life, but on the side of Jack, the human, who defies the big, the gross, and wins victory in the end.

I conclude with a quotation from one of Po-Chu-I's poems in which the great Chinese poet has shown into what vulgar mouths the offerings of false worship find their destination :

Deep the waters of the Black Pool,
coloured like ink;
They say a Holy Dragon lives there,
whom men have never seen.
Beside the pool they have built a shrine;
the authorities have established a ritual;
A dragon by itself remains a dragon,
but men make it a God.
Meats lie stacked on the rocks of the
Pool's shore;

Wine flows on the grass in front of
the shrine;
I do not know, of all those offerings
how much the Dragon eats,
But the mice of the woods and the
foxes of the hills are
continually drunk and sated.

Why are the foxes so lucky?
What have the sucking pigs done,
that year by year they should be
killed, merely to glut the
foxes?

That the foxes are robbing the Sacred
Dragon and eating his
sucking pig,

Beneath the nine-fold depths of this
Pool, does he know or not?
—*Waley's Translation.*

The modern meaning of this poem is that meat and drink are offered at the shrine of Democracy, innumerable lives are sacrificed, but only plutocrats and autocrats in various disguises thrive on them; the idol does not know it, and the pious worshippers smile in foolish satisfaction.

Rabindranath's message to the World Peace Congress at Brussels.

If peace is to be anything more than the mere absence of war, it must be founded on the strength of the just and not on the weariness of the weak. The groan of peace in Abyssinia is no less ghastly than the howl of war in Spain. If then we are to strive for that true peace, in which the satisfaction of one people is not built on the frustration of another, then the average peace-loving citizen of the successful nations of today must extricate himself from the obvious anomaly of wishing for peace whilst

sharing in the spoils of war,—which exposes his wish to the charge of mere pretence. He must not let himself be bribed on the promise of prosperity and honour and call it patriotism. We cannot have peace until we deserve it by paying its full price—which is, that the strong must cease to be greedy and the weak must learn to be bold.

Rabindranath Tagore.

Santiniketan,
September 5,
1936.

The following letter from the Librarian, Swedish Academy, Sweden, to the Editor, Visva-Bharati Quarterly, might be of some interest to our readers.

Svenska Akademiens Nobelbibliotek,
Borshuset.

Stockholm, Aug. 7, 1936.

The Editor,

The Visva-Bharati Quarterly,
Santiniketan, Bengal, India.

Dear Sir,

On behalf of the Nobel-Library of the Swedish Academy, Stockholm, Sweden, I thank you very much for your kindly sending continually a copy of your appreciated Visva-Bharati Quarterly. Here we are glad to have a complete set of it included in our collections. And for my own part I wish to express to you my great gratitude. Every time a Number has reached us it has brought me a delight to receive it. Always I have found articles therein, which have been of interest

for me. From the last number I wish to name, for instance. Winternitz's, "Problems of Buddhism", and Rabindranath Tagore's "The Sense of Beauty". Since my youth I have been a reader of works of Indian philosophical and religious literature. (The subject of my M. A. Essay was the Salvation Idea of the Upanishads.) With your great and beloved master and founder I feel and think that the "humanity is one at the core. East and West are but alternate beats of the same heart." I should wish it could be possible once to come and see your Santiniketan Institution, see some parts of India, and also to make a pilgrimage to Budh Gaya.

Henceforth our Library will be a subscriber to your periodical through our book agent here, Fritzes Hovbokhandel, Stockholm.

With many regards,
yours sincerely,
(Sd.) Leonard Dal,
Librarian.

(Continued from page 18)

Dr. Kalidas Nag, a member of the Visva-Bharati Samsad, has gone to Buenos Aires to represent India at the P. E. N. International Congress. He will represent the Visva-Bharati also at the said Congress.

...

Dr. Otto Sampson who is visiting India and the Far-East as the Tweedie Exploration Scholar of the Edinburgh University spent a few days at the asrama from the 19th August. Before the Nazi Revolution he was in charge of the Far Eastern Section of the Ethnological Museum at Hamburg. He was much impressed with the collection of dolls and masks in our Kala-

Bhavana Museum and has kindly promised to give us a few articles from his own collection when he comes on a second visit here a few months hence.

...

New Admission at Santiniketan.

Siksha-Bhavana.

Bengal 46. Behar 2. Assam 2. U.P. 3.
Gujrat 1. Bombay 3. Baroda 1. Sind 1.
Hyderabad State 1. Madras 2. Ceylon
1. Java 1. Total 64.

Patha-Bhavana.

Bengal 14. Behar 6. Assam 3. U. P. 2.
Punjab 4. Bombay 1. Sind 4. Gujrat 1.
Madras 2. Total 37.

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== VISVA-BHARATI NEWS ==

Volume V.

OCTOBER, 1936.

Number Four

A Poem

Speak to me, my friend, of him,
and say that he has whispered
to thee in the central hush of the storm
and in the heart of the peace
where life puts on its armour.
Say that thy utmost need is of him
and that he ever seeketh thy straying heart
through tangle of paths.

Rabindranath Tagore

Santiniketan and Sriniketan.

Rabindranath went to Calcutta on 5th September and stayed there till the 15th. It was a private visit and there were no public engagements. His new cottage built near "Shyamali" is now ready and he took up quarters there towards the end of the month.

...

Anathnath Chakravarty M. A. has been appointed at Sriniketan to take charge of the Shiksha-Satra in the vacancy caused by the resignation of Dr. P. C. Lal. He is expected to join from the beginning of November.

...

Nagendranath Chakravarty has been appointed an adhyapaka in Sanskrit in the place of Dr. Nagendra Narayan Chaudhury, resigned. The new adhyapaka to whom we accord a cordial welcome has had a brilliant academic carrier having stood first in the First Class in M. A. Sanskrit in Calcutta in Group A. He has also passed the first two examinations of the Bengal Sanskrit Association in Purana and Panini.

...

Kananbehari Mukherjee M. A. has been lately appointed as an additional adhyapaka in Bengali. He is a writer of repute and is now engaged in a thesis on the later works of Rabindranath Tagore.

...

There was a meeting of the Visva-Bharati Samsad (Governing Body) on the 22nd September in Calcutta. The following members were present: B. M. Sen, Rai Bahadur Ramdeo Chokani, Sudhir Chandra Lahiri, Nepal Chandra Ray, Sushobhan Chandra Sarkar, Kishori Mohan Santra, Charuchandra Bhattacharya, Kalimohon Ghose, Kshitimohon

Sen, Nandalal Bose, Dhirendramohon Sen and Anil Kumar Chanda. In the unavoidable absence of the Karma Sachiva Rathindranath Tagore, the final draft of the annual budget was presented by Charuchandra Bhattacharya. The budget as passed by the Samsad shows a deficit of nearly Rs 8,000 which must be met by donations before October 1937. We appeal to our friends and patrons to help us in this direction.

...

A friend of the Visva-Bharati who prefers to remain anonymous has very generously promised the Founder-President a donation of Rs 8,000 earmarked for the construction of an additional block to the Girls, Hostel, Sri-Bhavana which has not got a single vacant seat now. The work will commence during the coming holidays.

...

The new Statutes and the Regulations of the Visva-Bharati will be put into operation from the beginning of the next year. The entire Samsad will be dissolved at the annual general meeting in December and the general body of members will elect 15 new representatives to the Samsad. The Santiniketan staff will send six representatives and Sriniketan two.

...

Under the orders of the Founder-President, the Adhyapaka Mandali has been revived at Santiniketan and Shishir Coomer Mitra has been elected as the Secretary. In the first week of every month a meeting will be held in which the work done in the previous month will be discussed as also suggestions for improvement etc. The first meeting will take place on Sunday the 4th October.

Visiting Santiniketan

By Yone Noguchi.

(The Sunday Amrita Bazar Patrika September 27, 1936.)

The Indian culture, it is said, was born in a forest. Beginning with Buddha hundreds of other wise men established among the trees a peaceful Asrama for beating their own souls with an ascetic whip. Lying on a merciful bed that nature prepared, far from the noise of cities, they listened to life's distant footsteps and patiently waited for the time of rising to action. A mango and banian spreading heavy winds of leaves or a cocanut tree with a stretched neck like that of a stork, will show you the way how to break from earthly bonds and how to respond to life's true meaning.

Visiting Tagore's Santiniketan, I was happy to find a great mango grove where after a fashion of men in meditation, each tree stood with stooping shoulders. How I wished to become one of those young students in white cotton clothes there, who, surrounding their teacher under the shadows of the trees, silently gleaned wisdom. The reception Tagore prepared for me in the "Amra Kunja," will remain in my mind not only as one of the important events of my Indian visit but as that of my whole life, because putting me to encouragement and then to reflection, it made me conclude that poet's life was worth living. Coming from a country where poetry is lost, I was glad in India to find it, ringing again in sweet cadence, welcoming me with old courtesy, when, after garlanded, a happy sandal-wood mark was placed on my forehead. I sat together with Tagore on the dais where propitious flowers were nestled in a lotus leaf, and closely hemmed in around by the students responsible for

a Vedic hymn which was sung by way of greeting; the warmest part of Tagore's address I humbly accept as recognition he paid to my own country. The function now over, the mango grove resumed former silence again to commune with ancient spirit of India's glorious age. In company with Nandalal Bose, an artist, I proceeded from there towards the Art Museum to see how artistically here the old revived in the New.

Pater says: "Art struggles after the law of music." Tagore believes that human souls, when they are perfect, reach the condition which music alone realizes. Apart from music, there would be no mental training for man because rhythmical harmony alone rescues man from artificiality and corruption. The so-called knowledge is often found to be nothing but a burden with which one who carries it on has no direct concern. If Tagore's is musical education, it means the development of human minds in the most natural way. It is not knowledge at all that, remaining always as preparatory training towards life, cannot discharge life's vital function. And because life's objection is to break all bonds for a complete emancipation, a school, if true, should be an Ashram of freedom. Treating education patriotically, not only in word but in action Tagore replies to his country whose fate he shares in hope or despair.

It was beautiful that, making Santiniketan, a small spot lying north of Calcutta, the cultural centre of the country, hundreds of people, professors and students, kept one family and looked upon

Tagore as patriarch. Unlike other institutions, far larger and richer, to which I had every access as an invited lecturer, I found at Santiniketan such a sweet personal atmosphere where Indian genius rang true.

Begun with three boys thirty-five years ago, now the whole number of students there has increased, I am told, to seven or eight hundred and those students live up to the rules in rising at half past four in the morning and in cleaning their own rooms, and before lessons begin in reading passages from the Upanishads. What delights me most is a practice of the Student Chorus in going round the school compound and singing to the sky still half asleep the national song. "Thou Dispenser

of India's Destiny". Is it not an alarm-bell rung to the people for arising ?

I understand that there are other institutions in India where Tagore's footsteps are followed, as Coomarswamy points out like the Kalasala at Masulipatam and the Gurukula of the Arya Samaj at Hardwar. But mostly the institutions I visited, being richly patronized by the Government's opulent fund assumed an air of a branch of Oxford or Cambridge but with another sort of heaviness belonging to an extra-territoriality where self-indulgence was one's only right. At any rate they wanted in clearness of the atmosphere which I found at Santiniketan.

Sri Palee

(Sri Palee is a small residential school at Horana in Ceylon started by our friend Mr. Wilmot A. Perera, based on the educational ideals of Rabindranath. It was formally opened by Rabindranath in May, 1934 during his visit to the island. Editor.)

Sri Palee is, perhaps, the most vital experiment in education initiated in this Island since Olcott and Blavatsky who inaugurated the Buddhist Theosophical Society fifty-six years ago.

It is the school of the future—a new ideal struggling for a habitation and a name.

We who are so utterly and shamelessly used to a bread-and-butter education, commercialised as a trade to provide with quick returns, standardised as in industry to produce articles on the mass-scale, are necessarily apt to be doubtful, at first, regarding the ideals that have gone into the making of Sri Palee.

They form a Poet's vision in practical form. And the poet is no other than Rabindranath Tagore who has influenced

the East more than any other man in the appreciation of Oriental Culture and Civilization.

In all our schools children are prepared for examinations—not for life. They are given information which they must remember—not education that they cannot forget. They are trained for the immediate present—not for the life-time of youth to come. There is no provision to initiate in the young mind, intellectual pursuits, aesthetic delights and original thinking that will make a man's life full and happy.

The result is that the student is tired of his books long before his last term at school is over. He is crippled in his mind long before he is capable of thinking independently for himself. What is left

of the youth after being chopped and stretched to fit into the Procrustes' bed of Ceylon's education is a sorry specimen of humanity, shallow in mind, vulgar of vision and incapable of any kind of originality.

It is only a change in the educational system that can mend this state of affairs. And Sri Palee is the embodiment of this change of heart in education.

Here is the environment that will draw forth from the child what is best in him in talent and genius:

Under forest trees, overlooking a vast vista, pupils of Sri Palee live a simple life in an atmosphere of art, music and poetry. Under the inspiring guidance of Shanti Ghose, the "star" of Tagore's 'Sap Mochan' the pupils take their turns and tunes on the Indian instruments. But it is not all airy nothings to make good boys into bad dreamers.

Here, with their lessons are mixed the little problems of rural economics and difficulties in agriculture. Without knowing the inside of those international affairs in lisping accents these youngsters are already talking on the turmoil at Geneva and conflict in Palestine as though they are chapters in a fascinating story.

History is spun into a fairy story which they cannot forget; economics into a puzzle they hanker to solve.

For between the teacher and the taught there is a spirit of friendliness that make them sympathise with one another. They are taught through affection and not by fear. Study is half play half fancy but altogether an unconscious business.

National art and music, dancing and crafts find an essential place in this little abode of beauty clinging to the hillsides.

In this pleasing environment the born poet finds his "feet" and the artist gets his "lines".

Politicians who think sectionally should visit Sri Palee, as I have done, to realise the meaning of a truer nationalism.

A proper appreciation of the heritage of the country,—Art, Music and History—to be taught, to be proud of their own culture; these are the essentials. And Sri Palee lives for those in a remarkable harmony of idealism.

But to an amazing degree too it is practical idealism; for as the artist in each boy is stirred, subtly the tremendous trifles of life, the little questions of bread-and-butter, are introduced in the kitchen, in the crafts room where handwork of an exceptionally helpful kind are being taught.

Carpentry, book-binding, cloth-weaving and design-making—these are the subjects that the children learn in their play.

It is an education that builds a population of A 1 men and not a C 3 nation.

The attitude of mind is positive: the force is creative; and the atmosphere is artistic here in this little Ashrama founded on the lines of an ancient Indian forest University.

Only I wish that the practical idealist who, I am sure, is not wedded to a dream will think of the immediate present as well in working out his scheme.

A preparation of the children for public examinations instead of confining the school to its test will attract more material. Even Shantiniketan found that this was the best policy.

There are no experimental schools in Ceylon. We take wholesale readymade educational systems. It is like living eternally on tinned food. The freshness and vitality of training are lost.

As the nation progresses the work at Sri Palee will be more appreciated, even though it is a voice crying in the wilderness today.



Renuka Kar

Uneventful Horana which is not remarkable for anything today will become famous as a centre from which will radiate cultural life and purpose to existence through all Ceylon.

Sri Palee may not have a Tagore to inspire it, today. But if it does not produce a Tagore in the future no other school in Ceylon will.

—"Ceylon Observer", Colombo—

Rural Medical Relief Work At Sriniketan

The Village Work Department, with the co-operation of the Medical section, Sriniketan, is responsible for establishing self-supporting Health Societies on co-operative lines in the villages for treatment and prevention of diseases. These societies have done great service for the poverty and disease-stricken people of our rural areas. The Minister of Health, appreciating our work, has sanctioned a grant of Rs. 11,000/- for meeting the preliminary expenses in starting five more self-supporting Health Societies.

We have just started four new societies at Adityapur, Bahiri, Illambazar and Khatanga with membership of 80, 70, 60 and 90 respectively. We shall start shortly one more Health Society.

The following doctors have been appointed:—

Sudhir Chandra Roy—Adityapur Centre.
Radha Krishna Sinha—Bahiri Centre.
Banshidhar Mazumdar—Illambazar Centre.
Ananda Mohan Guha—Khatanga Centre.

Besides these, we have three more old Health Societies, which are already self-supporting, at Bandgora-Bolpur, Goalpara and Benuri. Doctors Phanindra Chandra Sarkar, Sachindra Chandra Mukherji and Devendra Chandra Mazumdar are respectively in charge of these centres.

All these Health Societies are making good progress under the supervision of Kalimohan Ghose with the assistance of Dr. J. C. Chakravarty, M. B., Chief Medical Officer of the Visva-Bharati.

Kala-Bhavana

During this term there have been 13 new admissions, of whom 7 come from Bengal, 2 from Jeypur, 2 from Gujrat, 1 from Bombay and 1 from Madras.

In all there are now 49 students in the Department. A detailed description is given below:

Bengal.	12 Girls	and	17 Boys.
Gujrat.	4 "	&	4 "
Goa.			2 "
Madras.	1 Girl	&	1 Boy.
Mysore.			1 "
Assam.	1 "	&	1 "
U. P.			1 "
Punjab.			1 "
Jaypur.			2 "
Bombay.	1 Girl.	(Parsee)	

This term three exhibitions were organised, one of Chinese pictures, one of Japanese pictures and one showing the work of the students during the present term. The recent Chinese pictures are the gift of the artists Poes Su and Wang Chi and have been brought here by Prof. Tan-Yun-Shan.

Sri-Bhavana.

There are 50 girl students in residence this term, of whom 27 are in the School

Department, 7 in the College Department, and 16 in the Kala-Bhavana. 22 Girls are from Gujrat, 6 from U. P., 3 from the Punjab, 3 from Assam, 2 from South India, 2 from Ceylon, 2 from Madras, 2 from Sind and 2 from Behar. Mlle. Bossenneq from France is in charge of the Hostel.

Correction

In our last issue we had published the news that Dr. Kalidas Nag "has gone to Buenos Aires to represent India at the P.E.N. International Congress." We are now informed by the Honorary Editor of the P.E.N. India Centre that Madame Sophia Wadia was elected unanimously as the Indian Delegate to the Conference and we have been requested to publish this piece of information. He adds, "we know that Dr. Nag has gone to Buenos Aires and we are glad India has two spokesmen at this Congress, but as your paper may give rise to misunderstanding will you insert in whatever form you deem fit something about this and for it please accept my thanks in advance."

পত্রপুট

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Numbers Five & Six

A Poem

Fill your eyes with the colours that ripple
on beauty's stream,
vain is your struggle to clutch them.
That which you chase with your desire is a shadow,
that which thrills your life-chords is music.
The wine they drink at the assembly of gods
has no body, no measure;
It is in rushing brooks,
in flowering trees,
in the smile that dances at the corner of dark eyes;
enjoy it in freedom.

Rabindranath Tagore

Cologne,
September 24th, 1926.

Santiniketan and Sriniketan.

The Educational Departments at Santiniketan closed for the Pujah holidays on the 17th October last and re-opened on the 20th November. Owing to the press also being closed for the holidays it has been found necessary to combine the November and December issues into one volume.

...

The students of the Sangit-Bhavana arranged for a musical programme in Calcutta on the 10th and 11th October last at the Ashutosh Hall in Bhowanipore. The chief item was the newly dramatised version of the poem "Parishod" for which Rabindranath had specially composed a few new songs. The songs and dances were well executed and the press very favourably commented upon the show. Elsewhere in this issue will be found the criticism of the Calcutta "Statesman" on the performance.

...

Rabindranath went to Calcutta on the 8th October in connection with this performance but he had also to fulfil a few other important engagements. On the 11th October he joined a social function in honour of S. J. Sarat Chandra Chatterji on the completion of his sixtieth year where he read an address of welcome to the distinguished writer. The next afternoon he attended the last sitting of the Bengal Women Workers' Conference at the Albert Hall and delivered a long extempore speech, of which a full and satisfactory report has not unfortunately been taken. He had indeed originally written an address for the Conference, which has subsequently been published in the "Prabashi" but it was not actually read at the Conference. He returned to Santiniketan on the 13th October.

The Asrama celebrated the birth anniversary of Mahatma Gandhi on the 2nd October in a solemn manner. There was a special service at the Mandir with a discourse by Rabindranath. The Visva-Bharati Sammelani arranged for a general dinner at the Refectory to which a number of Harijans were invited.

...

Rabindranath went to Sriniketan on the 27th October to spend a few weeks there, in order to be in active touch with the workers of the Rural Reconstruction Department. This is the first time that he went to live at Sriniketan ever since the inception of the Institution and naturally this caused a great enthusiasm and interest among the inmates of the settlement. He stayed there till 22nd November. He now proposes to spend a few weeks every term at Sriniketan where the second floor of the Kuthi Building has been specially fitted up for him.

...

During the vacation there were a number of very important visitors to the asrama amongst whom special mention should be made of Mr. Justice S. N. Guha, Mr. Yusuf Meher Ali of the Congress Socialist Party, Mr. Basil Mathews of the London P. E. N. Club, Mr. P. R. Das of Patna, Pandit Jawaharlal Nehru, Acharya and Mrs. Kripalani and Mr. H. S. L. Polak of London.

...

C. F. Andrews who had come to India a few weeks earlier on his way back to England on the completion of his Australian tour arrived on 28th November for a few days' stay. We are sorry that the strain of the tour has proved too much for him and he is far from well.

...



R. Khandalavala.

Students and World-Peace.

By X. Y. Z.

It was early morning. The inmates of the hermitage gathered together in the temple, facing the dawn, to pray. And in this way they prayed, "Thou art our Father, Give us the knowledge that Thou art our Father." Their faces were fragrant with the perfume of peace,—that peace which wells up when the many meet in the shadow of the One, be that One a person or a principle, a common interest or a chastening co-operative aspiration.

All the world is a-seeking that unity in which there is neither Jew nor Gentile, neither the "have", nor the "have-not", neither the wise nor the otherwise. It is, therefore, the search of this unity, which should be the chief concern of the students in schools and colleges as well as of life.

To this end, then, should their studies be directed. And those subjects which stress the oneness of truth and of humanity ought to form an important part of their syllabus, for instance, art and science. The former will help the student to develop his insight whereas the latter will make his sight keener. The combination of the two will be like the co-operation of Martha and Mary in the service of the Eternal One.

Once the mentality of the student has been disciplined into feeling vividly and variously the plastic touch of the spirit of Unity, the idea of his own contribution to the cause of world-peace will become clear-cut in his mind. He will at once accept his obligations as a part of a bigger whole and try to fulfil them, rather than insist on what he considers to be his own claims. In other words, his egotism will have given place to otherism.

And this religion of otherism will enjoin on him to cultivate hospitality of mind and humanity of feeling. From the four corners of the globe he will receive with open-heartedness the light of truth and love, born of sympathy with his brother-man. Not only will he receive these, but also give, because the law of the spirit is, "We get to give".

One of the best ways of cultivating the feeling of humanity through the humanity of feeling is to let the daily newspaper bring to the door of your consciousness the whole universe. The reaction to the reading of a newspaper is twofold: it shames you into feeling your smallness as an individual, and it raises you to that kingly state which is achieved only through one's communion with *all*.

And it is this kingly state of communion with all which the student has to enlarge through knowledge and to integrate through service,—service not only of his fellow-beings but also of the sub-human and the super-human, rather supra-human. Shakuntala, while going away from the Ashrama, took leave of the invisible divinity, that resided at the heart of the Ashrama, of her father, and of the deer, because her training had taught her the truth of oneness with all.

Peace, like happiness, is a by-product. It comes to those who give peace to others. It is not like charity which begins at home, as is often confined to the home. And yet, in a sense, it is true that unless there is peace in the heart of the individual, there will be no peace in the world. But as we have outgrown the cave stage, the heart of the individual has shifted to the heart of humanity. The pendulum has

swung from the aggressive "I" to the altruistic "We".

The perception of the One in the midst of the Many, of the Spirit behind Matter, of the Form behind the Formless and of Peace behind Pugnacity is made easier

by envisaging it as Person behind all persons. But he should be a person whose two arms are love and law. Hence, the prayer of the human heart down the archway of years: "Thou art our Father. Give us the knowledge that thou art our Father."

Tagore's Parishodh

The Statesman, Calcutta Oct. 14, 1936.

A pair of knees robed in saffron draperies, a basket of flowers hiding the feet, a pair of the most benevolent and sensitive hands in the world, holding a yellow book—that was the first impression when the chaste black curtains rose on the stage.

Then the Poet leaned forward, to read,—his face like a benediction and the white hairs of peace flowing over his breast. He makes the stage human. Everyone else on the stage may be acting but he is not. He is reality. Moreover he gives a dignity to the performance—*nautch* is transformed into dance. The dancers are no longer to be exploited for our pleasure but are brothers and sisters, as the winds, and the stars are our brothers and sisters, joyously dancing and shining around us.

All the beauty of old fairy tales comes alive. The girls shine with the lustre of natural happiness. Their incredible clothes combine all the beautiful colours and shapes we have ever imagined; each is an individual symphony. The height of the head-dresses recalls Java, the armlets and anklets haunt us from Ajanta frescoes, the scented garlands, skirts and bodices are traditional India. The men have the brave attitudes and free sweeping move-

ments of old warriors. In the Indian dance hands play a more important part than legs, and they are hands to dream of!

Happiness and Harmony

A sense of happiness and harmony pervades the stage. Those who act feel themselves to be loved pupils. They know each other and feel at ease. Sometimes the Poet sings with them; sometimes the tune becomes so infectious that we should all like to get up and dance, as in *Al, Al-go, Al*. The swirling of skirts and sashes, the definite bell and drum, work up a fine rhythm.

Parishodh plays on the poignant theme of the Princess who fell in love with the king's prisoner and to free him, she sacrificed a former lover, thereby losing the new lover. But the ballet is made more prominent than the poem and some of the vitality of the story is thereby lost. The entire dance is given to the Princess and her prisoner-lover, with a subordinate part to the attendant. A king and a second lover might have added variety and interest. The Princess however acts charmingly.

The orchestra, delightfully grouped sitting behind low partitions of ornamen-

tal wood play and sing exquisitely in the background. Never are the nerves jarred by over-loud music and there is one very lovely solo-song.

The Poet has brought a new joy in an old goblet. All the best in Ajanta tradition has flowered again here. The question is whether it is a revival or a swan-song ? Looking round the audience, it is apparent that the modern cocktail intellectuals are absent. They prefer supposing-that-they-understand English

Modern Poetry. The cinema-ravished crowd are absent too because America has changed their tastes. All too few genuinely prefer the old tradition. It is useless and unwise to regret the inevitable. That which comes must bring new life. But at least we may regard ourselves as privileged who have witnessed the late and perfect flowering of pure Indian Culture in the hands of Rabindranath Tagore.

A Letter from Dr. Harry Timbres*

I came to Moscow in June and applied to the Tropical Institute for a job, which they gave me at once, but which I could not go to until I received a permanent visa. That took some time and was not granted until August 7th, and on August 12th I left Moscow to go down on the Volga to a place called Marbunstroy where a large paper mill is being constructed. It is quite a malarious region, and the Tropical Institute have a brigade here working on treatment and prevention. I am working with them. Rebecca has not yet received her visa, but I hope she will receive it soon and then she and the children will join me here. The work is most interesting. I am dealing with the workers and their families all the time, going into their homes, examining them for enlarged spleen, questioning them on their previous medical history, etc., so I think I am learning more about actual living conditions in Russia than could be learned in any other way. The Russian Doctors have taken me right into their confidence and their hearts, and I

am working just like one of them. It is great fun.

And what do you think of Russia after six years ? Hasn't there been a marvellous change since we were here in 1930 ? Do you remember the bread lines, and the closed shops, and the general appearance of anxiety and want ? A great deal of that has passed and in no small degree the Russians are now beginning to enjoy the fruits of their revolution and reconstruction. Of course there is still a long way to go, but look how far they have come in such a short time.

You can't imagine the satisfaction it is to work here where we can do everything for the patients that needs to be done. We do not have to spare treatment. Everything is given freely. And we never have to turn anyone away. Also we have sufficient personnel so that we can follow the patients up, see that they get their treatment regularly, and observe them frequently for relapses.

* Dr. Timbres was the Chief Medical Officer of the Visvabharati for a number of years. He accompanied Rabindranath Tagore to Russia in 1930.

What news do you get from Santiniketan and Gurudev and Charles Andrews? I received a Visva-Bharati News just the other day, the July Number, and was certainly glad to get it, although very distressed to hear of the drought and famine in Birbhum District. How much longer are such things going to go on in poor Mother India? It seemed to me that the report of the famine and a letter from Jawaharlal Nehru fitted together very well in the News. Famine in Birbhum, and Nehru in prison!

You would be interested to know that many of my co-workers in the brigade are

women, and the director is a woman. They carry on just like men, better, in fact, because their team spirit is better. And they never rest. They have had no free day since Spring when the anti-malaria campaign started. It is not because they are not permitted to rest, but that they feel too deeply the exigencies of the work. That's the spirit that wins. That is the spirit that is going to make Russia the leading nation of the world, both economically and culturally within the next few years. The work is very thorough, too.

The Bengal Lancer on Santiniketan

(Lt. Col. Yeats Brown).

Sarasvati, the Indian goddess of wisdom, is a white woman, seated on a lotus, symbolising the purity of truth, which dwells in the centre of life and opens its beauty to the light of heaven. To her Sir Rabindranath Tagore has dedicated the later years of his life, in the making and maintenance of his school and world-university. He is a great man, and his ideas have laid a spell on me ever since I first visited him, here in Santiniketan, fifteen years ago.

He is at his old place, working with undiminished vigour. He tells me that he is not as active as he was, but mentally there is no change; his eyes have not changed, those lambent eyes so like the monsoon clouds he loves; and his keen, quick mind had not changed. Santiniketan still seems to me one of the most spiritually-stimulating places in the world, looking beyond our day to a world-harmony which will come through no synthe-

tic super-State, but through beauty, born in many forms and many lands, in the soil and soul of nationhood.

A famous headmaster once expressed his surprise at finding that the boys at Santiniketan were allowed to do their school work in trees. "What is surprising," Tagore observes, "is the same headmaster's approval of the boys' studying botany. He believes in an impersonal knowledge of the tree, because that is science, but not in a personal experience of it."

Tagore himself was brought up in a town: it is for this reason that he wants his boys to realise trees not merely as generating chlorophyl and taking carbon from the air, but as living things.

"Our childhood," he says, "should be given its full measure of life's draught, for which it has an endless thirst. The young mind should be saturated with the idea that it has been born in a human

world which is in harmony with the world around it. This is just what our regular type of school ignores with an air of superior wisdom. My feeling at school was the feeling of a tree that is not allowed its full life, but is cut down to be made into packing-cases. My world vanished, giving place to wooden benches and straight walls staring at me with the blank stare of the blind.

"I refused to go to school when I was twelve, but I am glad that I didn't altogether escape from its molestation, for it has given me knowledge of the wrong from which the children of men have to suffer. The education of sympathy is not only systematically ignored in schools, but is severely repressed. We rob the child of his earth to teach him geography, of language to teach him grammar. His hunger is for the epic, but he is supplied with chronicles of facts and dates.

"In India, however, we still cherish in our memory the tradition of forest colonies of great teachers. These places were not schools nor monasteries in the modern sense. They were homes where men lived with their families, trying to see the world in God, and to realise their own life in Him. Students took the cattle to pasture, collected fire-wood, gathered fruit, cultivated kindness to all creatures, and grew in their spirit with their teacher's spiritual growth. They lived outside society, but their ashram was to society what the sun is to the planets, a centre of light and life."

This ideal of education through sharing the life of one's Master, not in an academic atmosphere of scholarship, nor in the maimed life of a monastery, but in an atmosphere of living aspiration, took possession of Tagore's mind at the beginning, of this century. At the age of

forty, when he was already famous far beyond the limits of Bengal, he found a place ready to his hand where he could begin his work, for his father Devendranath Tagore, had thirty years previously bought a piece of moorland a hundred miles from Calcutta on which he had built a guest house and a temple, and had made a beautiful garden, dedicating it to those who would seek there the fuller life of the Spirit under the healing brotherhood of trees.

It was here, in 1901, that he started his experiment, with ten boys. He had had no previous experience of teaching. He spent all his money and strength on the school. Most of his Gitanjali songs were written here, to be sung to the boys, and all his later plays.

Growing out of the school and University, is Sriniketan, the rural development centre which Mr. L. K. Elmhirst's generosity has brought into being. It is supervised by Mr. G. G. Ghose, one of the best of the football players of Bengal. Mr. Ghose has the knack finding grist for his mill in all the varying phases of village life. Out of a fire in a neighbouring hamlet came the organisation of a Boy's Fire Brigade, with its drill and discipline. From a malaria-ridden zone came instruction in mapping, drainage, zoology. From a local fair came instruction in first-aid, and police-work. Now he is training the villagers in weaving, tanning, co-operative marketing, the rotation of crops, seri-culture, poultry-breeding.

Boys and girls learn the "three R.s" by keeping records of their marketing, make the acquaintance of geology on their own plot of ground, and of chemistry by using limes and manures. Nature and science are not abstractions:

the child learns physics by using tools and pumps, and entomology by thwarting the mosquitoes, caterpillars, and beetles that attack him and his plants. Masters and pupils are engaged together in the adventure of life; both are learners in the game, and the emphasis is on the expanding of consciousness rather than on passing examinations. The world is their guitar, and it is no use having a guitar unless you play on it.

The keynote of both communities is simplicity. "The relative proportion of the non-civilised and civilised in man," says Tagore, "should be in the proportion of water and land on our globe, the former predominating." That is true. Our life began in water, and the sea is still in our blood. There is nothing arid about Santiniketan: it is free, dynamic, well-poised.

Tagore has been described by his enemies as a *poseur*, and his University as a place where students spend their time in the blissful beatitude of communicating with the Incommunicable. That is easy to say. Santiniketan does not always show results that can be measured by the world's coarse thumb and finger; but it is exactly as a protest against such material standards of success that its founder will be remembered by posterity, not only in India, but throughout the world. He is ahead of the ruck and run

of us. Margaret Macmillan had the same ideas in London: would that her teaching and Tagore's could find its full expression in both countries! In England something is being done to save our children from standardised methods of education which are out of touch with all that is vivid and viable, but in India, from what I have seen at five or six Universities, young minds are still being stamped out like car-bodies on a production-line. Small wonder that so many of them go out into the world with a screw loose!

* * * * *

And yet, somehow, on leaving Santiniketan and plunging into the life of Calcutta, I am conscious of a sense of disappointment. Tagore remains in my mind as a beautiful but somewhat tragic figure. I feel, in the words of his *Gitanjali*, that he has "pressed the signet of eternity upon a fleeting moment of my life," but I feel also that I am not living in eternity, but in modern Bengal. When he says that the British government reminds him of some patent canned food, "guaranteed untouched by hand," I see exactly what he means: nowadays our rule lacks the vitamins that would make it assimilable to alien peoples; but behind Santiniketan there is not yet the driving force of a great popular movement, but only a great man: a man who makes the arc of the sky seem bigger after one has met him.

Vedic Marriage Service

Compiled by

Kshitimohan Sen

Marriage Service.

The bridegroom, upon arrival at the bride's house, shall be acclaimed at the threshold by the showering of flowers and other auspicious offerings; also by the blowing of conches and suchlike sounds of welcome (*ulu ulu*).

The master of ceremonies shall lead the bridegroom, and her companions shall lead the bride to the marriage-assembly.

The seat of the bridegroom shall be to the left, and that of the bride to the right.

Priest. As the eye beholds all things extant in space, so do the wise ever behold the supreme reality of the Universal Spirit.

Benediction

Host. Om. On the occasion of this auspicious wedding ceremony about to be performed, say ye *Om punyahan*.

Guests. Om. This day is auspicious.

Host. Om. On the occasion of this auspicious wedding ceremony about to be performed, say ye *Om riddhim*.

Guests. Om, May they prosper.

Host. Om. On the occasion of this auspicious wedding ceremony about to be performed, say ye *swasti*.

Guests. Om. May all be well.

Priest. Om tatsat. May good come out of this undertaking.

Mutual Welcome of Bride and Bridegroom.

Bride. I welcome thee this day, thou who art worthy to be welcomed; I welcome thy mind and thy spirit; I welcome thy love and thy heart; with my soul do I welcome thy soul.

May that which is within us be revealed

without; and may that which is revealed without become inwardly real to us. May he remember me with love. May he love me because he is beloved (or I am lovable)?

Bridegroom. I too welcome thee in the presence of all.

Bride. I am all-victorious with the strength of love! May'st thou also be all-victorious! As water ever flows naturally in its own path, so may thy mind ever flow towards me.

May both our fortunes, both our minds, and both our life-missions advance together in united fashion! May we be affectionately inclined towards each other and become united in love!

Bridegroom. May we be united in love with each other!

Social Welcome

Bride's father. Om tatsat. This day, in the month of so-and-so, in such-and-such sign of the zodiac, in such-and-such a fortnight, in such-and-such phase of the moon, do I honour thee with these gifts, and welcome thee as the bridegroom-elect, Sri so-and-so, son of Sriyukta so-and-so, and grandson of the (late) so-and-so.

(*Here scented garlands, sandal-wood paste and garments etc. are to be offered.*)

Bridegroom. Om. I accept the honour.

Bride's father. Om. Do thou duly perform the wedding ceremony?

Bridegroom. Om. I shall perform it to the best of my knowledge.

The bride and bridegroom will then be

led by the assembled women to the place prepared for women's rites. The bridegroom will join them after changing his clothes. On the women's rites being concluded, the bride and bridegroom will again be led to the assembly.

The priest will then conduct the divine service common to all ceremonies.

Bride's father. Om tatsat. This day, in the month of so-and-so, in such-and-such sign of the zodiac, in such-and-such a fortnight, and in such-and-such phase of the moon, do I (so-and-so) give unto thee, who are the honoured bride-groom, grandson of the late so-and-so, and son of so-and-so, this maiden so-and-so, granddaughter of the late so-and-so and daughter of so-and-so.

Bridegroom. Om. May all be well. (So be it?)

Priest. In the practice of religion or pleasure, or in worldly goods, thou shalt not exceed her.

Bridegroom. I shall not exceed her.

Bride's father, (taking gold in his hand.) Om tatsat. This day, in the month of so-and-so, in such-and-such sign of the zodiac, in such-and-such fortnight, in such and such phase of the moon, do I, so-and-so, Deva Sarma present this gold to thee, Sri so-and-so, the bridegroom elect, as an offering on the auspicious occasion of giving away the bride.

Bridegroom. Om. May all be well.

Priest (Tying in a knot the ends of the mantles of both). Om. As the heavens are steadfast, as the earth is steadfast, as this whole universe is steadfast, as these mountains are steadfast, so may this woman remain steadfast in her husband's family. Om. Mayest thou be like an empress in the sight of thy father-in-law, thy mother-in-law, thy sisters-in-law and thy brothers-in-law.

Joining or taking Hands.

After the bride and bridegroom have exchanged rings and garlands, they will stand facing each other, and the bridegroom, taking both hands of the bride within his own clasped hands, will repeat:—

Bridegroom. Om. I take thy hands for the sake of good fortune like unto a husband. Mayest thou live long, this is my prayer.

Bride and Bridegroom. Om. With this true knot do I bind thy heart and mind. May our eyes be honey-sweet and smeared with love's antimony (ointment, collyrium); may our faces be decked with fresh charm; take me to thy bosom, and let our hearts mingle and become one.

Om. May thy heart be mine, and my heart be thine.

Om. May thy heart be devoted to my life's work, may thy mind be united to my mind, do thou follow my behests with a single heart, may God who is the fount of all righteousness, join thee with me.

O Lord, make us both come more intimately near to each other and unite both our hearts. May we both come together completely with full hearts, for the sake of the eternal, for the sake of high endeavour, and for the attainment of supreme strength.

Prayer.

(Anon the bride and bridegroom will arise, and having saluted each other will resume their seats, the bride sitting to the bridegroom's left.)

Priest. Om. He who is one and indefinable, and who with manifold forms of energy doth dispense all things desirable unto all His creatures, according to their needs; He who pervadeth the whole universe from beginning to end; He is the and supreme Lord; may He inspire us all



Kanai Samanta.

with beneficent (benevolent?) intelligence.

Om. He is the only one, there is none else.

Taking the Seven Steps.

Bridegroom. Om. Take thou the first step for the sake of God, and do thou follow me.

Om. Take thou the second step for the sake of power, and do thou follow me.

Om. Take thou the third step for the sake of vows, and do thou follow me.

Om. Take thou the fourth step for the sake of joy and happiness, and do thou follow me.

Om. Take thou the fifth step for the sake of all animals and creatures, and do thou follow me.

Om. Take thou the sixth step for the sake of wealth and prosperity and do thou follow me.

Om. Take thou the seventh step for the sake of friendship and affection and do thou follow me.

Final Texts.

Priest. From the perfect He causes perfection to spring, perfection is watered by the perfect. May we know to-day from what fount of perfection it is being watered so completely.

Om. This bride is well-favoured, do ye look upon her, all that are here assembled; and go ye home after having given (wished?) her good fortune.

Assembly. Om. May all be well.

(Then the assembly will break up. The bride and groom will proceed to the inner apartments, led by the women, who will there perform the auspicious rites with conch and vermilion etc.)

(Continued from page 34)

Benode Mukherji, an adhyapaka of the Kala-Bhavana left for Japan on the 30th October last for a few month's stay in that country. He will utilise his holidays in visiting the art galleries and museums in China and Japan. Nandalal Bose has gone to Faizpore at the invitation of Mahatma Gandhi to organise the Industrial Exhibition there in connection with the next session of the National Congress.

...

The following books have recently been published by the Publication Department of the Visva-Bharati:—

1. Purana Katha (An autobiographical Sketch) and 2. Duniadari (a collection of

short stories) by C. C. Dutt. I. C. S. (Retd.) Upacharya Visva-Bharati. 3. Shahityer Pathe (a collection of essays on literature) and 4. Pashchatya Vraman (A travellers diary to the West) by Rabindra Nath Tagore. 5. The second volume of "Rabindra-Jibany" (biography of Rabindranath Tagore) by Prabhat Kumar Mukherji, Lecturer and Librarian, Visva-Bharati has also been published. This volume ends with the completion of 75 years of the Poet's life.

...

The following persons have been duly nominated for election to the Visva-Bharati Samsad by the general constituency.

1. Charuchandra Bhattacharya, M. A.
2. Kishorimohan Santra, B. A.

3. Jitendramohan Sen, B. Sc.
(Cal.), M. Ed. (Leeds),
 4. Sushobhan Chandra Sarkar, M. A.,
(Oxon).
 5. Sudhir Kumar Lahiri, B. A.
 6. Nepal Chandra Roy, B. L.
 7. Kshitimohan Sen, M. A., Sastri.
 8. Pramathanath Banerjee, M. A., D. Sc.
(Lond).
 9. Surendranath Tagore, B. A.
 10. Apurva Kumar Chanda, M. A.
(Oxon), I. E. S.,
 11. Kali Das Nag, M. A. (Cal.), D. Litt.
(Paris),
 12. Sudhi Ranjan Das, Bar-at-Law.
 13. Dhirendranath Mitra, B. L., Solicitor.
 14. R. Ahmed, D. D. S.
 15. Bhupati Mohan Sen, M. A.
(Cantab), I. E. S.
 16. Dhirendramohan Sen, M. A., Ph. D.
(London).
 17. Tushar Kanti Ghose,
 18. Rai Bahadur Ramdeo Chokhani,
M. L. C.
 19. Chhotelal Jain,
 20. P. R. Das, Bar-at-Law,
 21. Ambalal Sarabhai,
 22. Suhrid Chandra Singh, M. A.
 23. Amal Home,
 24. Sudhir Kumar Sen, B. A.
 25. Dr. Jnanendranath Mukherjee, D. Sc.
 26. Sudhakanta Roy Chowdhury,
 27. Jyoti Prakash Sarkar, B. Sc.
(Cal.), M. B., Ch. B. (Edn).
 28. Mahamahopadhyaya Pandit
Vidhushekhara Bhattacharya, Sastri.
 29. Anil Kumar Sen, M. B.
- 15 members are to be elected.

...

The Government of Bengal have sanctioned the scheme for the training of Primary School teachers at Sriniketan under the auspices of the Visva-Bharati as an experimental measure for a period

of two years. The Government have also sanctioned the necessary expenses for that period. The work is to begin in the first week of January, 1937 and the candidates are to be recruited from the Burdwan Division. They will study for a period of two years during which they will receive training in Village Welfare and some useful crafts along with their academic education. A training centre of rural teachers for primary schools amidst the activities of Santiniketan and Sriniketan with special courses for bringing about touch between the School and the Community is expected to produce a more desirable type of teachers than are coming out of the existing Guru-Training schools. It is hoped that youngmen trained here will develop in their character practical qualities with creative imagination which this country is badly in need of for the reconstruction of its rural life.

...

A training camp for the village workers was held at Sriniketan for one month during November last. Twelve students from five different districts of Bengal attended the camp. They were given theoretical and practical training in Survey work and methods of Reconstruction, Weaving, Leatherwork, Agriculture, Health (including First-Aid) and Sanitation, Rural Economics, Primary and Adult Education and Brati-Balaka activities. Most of the students, it is gratifying to note, took a keen interest in these subjects. It can confidently be hoped that these students shall be better equipped to go out to the villages for rural reconstruction work.

While at Sriniketan, Gurudeva also met these students and advised them on

the duties and responsibilities of village workers.

Adhyapakas of Santiniketan and Sriniketan actively helped to make the training camp a success

...

The foundation of the Dispensary of the Rural Health Society at Bahiri was laid on 13th. November, 1936, by Mr. J. C. Chatterji, the popular Saṅgar Sub-Divisional Officer of Suri. Members of the Health Society showed great interest on this occasion

...

At a public meeting, held on the 18th November, of the inhabitants of Adirepara, and the neighbouring villages, it was decided to start a Co-operative Health Centre at Adirepara, under the Sriniketan Rural Health Scheme. Sj. Kalimohan Ghose of Sriniketan presided over the meeting. The District Health Officer, Sj. Bagalapada Banerji, B. L., and Sj. S. C. Sen, Inspector of Co-operative Societies

addressed the meeting and are kindly taking great interest in this organisation.

...

Alumni News

Rudrappa Hanji has been appointed the teacher in Fine Arts at the Theosophical Intermediate College in Benares. He had completed the full course of studies at the Kala-Bhavana and was lately assisting the teaching staff there. He will long be remembered here for his great talent in sculpture.

...

The Asramika Sangha is arranging for a publication containing the addresses delivered by the Pratisthata Acharya to the various gathering of ex-students in recent years. The book will be ready before the 7th Pous celebrations.

...

Sm. Gouri Devi has been appointed a teacher at the Kala-Bhavana in the vacancy recently caused by the resignation of Sm. Chitra Nibha Chaudhuri.

পত্রপুট

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== VISVA-BHARATI NEWS ==

Volume V.

JANUARY, 1937.

Number Seventh



By Paresh Singha,

Santiniketan and Sriniketan

Santiniketan Asrama celebrated its 36th anniversary in an appropriate manner on the 22nd December. In the morning there was a special service at the Mandir conducted by Rabindranath which was attended by practically all the inmates of Santiniketan and Sriniketan. The number of guests from outside this year was comparatively less, though as usual a large number of ex-students came to meet old friends and to make new ones. The absence of Srimati Pratima Devi, Rathindranath Tagore and Nandalal Bose was very keenly felt by all of us.

...

The Visva-Bharati Parishat (Annual General Meeting) was held on the 24th inst. in the Amra-Kunja. After the recital of the prescribed Mantras by Mahamohopadhyaya Vidhusekar Sastri and Pandit Kshitimohon Sen, the Pratishtata Acharya (Rabindranath Tagore) addressed the assembled members. He then left the meeting which was continued under the presidency of Sadashya Surendranath Maitra I. E. S. (Retd.) In the unavoidable absence of the Karma-Sachiva (Rathindranath Tagore) papers were put before the Parishat by Gourgopal Ghose, the Sriniketan Sachiva.

...

In the Parishat the following elections to the Samsad were announced:—

A. From the General Constituency:—

(1) Apurva Kumar Chanda I. E. S., (2) Mahamohopadhyaya Vidhusekar Sastri. (3) Surendra Nath Tagore, Some-time Upacharya, Visva-Bharati., (4) Sushobhan Chandra Sarkar, Professor, Presidency College, Calcutta, (5) Bhupati Mohon Sen, I. E. S., (6) Kishorimohon Santra,

Honorary Assistant General Secretary, Visva-Bharati, (7) Charu Chandra Bhattacharya, Professor, Presidency College, (8) Kshitimohon Sen, Principal, Vidya-Bhavana, (9) Prafulla Ranjan Das, Barrister-at-Law, Patna, (10) Amal Home Editor, Calcutta Municipal Gazette, (11) Kalidas Nag, Lecturer, Calcutta University, (12) Pramathanath Banerji, M.L.A., (13) Tushar Kanti Ghose, Editor, Amrita Bazar Patrika, (14) R. Ahmed, D.D.S., (15) Sudhakanta Roy Chaudhury, Santiniketan.

B. Representatives of the Santiniketan Samiti:—

Nandalal Bose, Surendranath Kar, Tanayendranath Ghose, Dhirendramohon Sen, Anil Kumar Chanda and Krishna Kripalani,

C. Representatives of the Sriniketan Samiti:—

Gourgopal Ghose, and Kalimohon Ghose.

D. Representative of the Asramika Sangha, (Ex-students' Association):—

Prafulla Ranjan Sen-Gupta, Chief Auditor, Co-Operative Societies, Behar and Orissa.

Three members will be co-opted at the first meeting of the Samsad and the Founder-President may nominate three more.

...

On the recommendation of the Founder-President, the Samsad has unanimously elected the following as Pradhanas of the Visva-Bharati for the years, 1937-39:—

Mahatma Gandhi, Wardha, C. P. India. Yone Noguchi, Tokyo, Japan.

Rt. Hon'ble Sir Akbar Hydari, Hyderabad, Deccan.

Dr. Tai-Chi-Tao, Nanking, China.

Thought Relics

Our will attains its perfection when it is one with love, for only love is true freedom. This freedom is not in the negation of restraint. It spontaneously accepts bondage, because bondage does not bind it, but only measures its truth. Non-slavery is in the cessation of service, but freedom is in service itself.

A village poet of Bengal says:—In love the end is neither pain nor pleasure, but love only.

Love gives freedom while it binds, for love is what unites."

Today is the special day of the yearly festival of our asrama, and we must make time to realise in the heart of this place the truth which is beauty. And for this we have lit our lamps. In the morning the sun came out brilliantly; in the dusk the stars held up their lights. But these were not sufficient for us. Until we light our own little lamps, the world of lights in the sky is in vain, and unless we make our own preparations, the great wealth of the world of preparations remains waiting like a lute for the touch of finger.

Rabindranath Tagore

If the Maharshi came to Santiniketan

By X. Y. Z.

The temple is deserted! This is the hour for the silent symphony of self-surrender, but the inmates are asleep. And yet, every year, this day they gather round my marble meditation seat and sing lustily, "Sing His Name." Do they sing to the stone or to the spirit?

The temple was intended to be the core and centre of all their aspirations and activities. It was to be a dynamo of divine inspiration and energy, Alas! it is deserted to-day, for, they say, that in the economy of changed conditions it is an anachronism and a relic of the inertia of ancient India. They remind me of the ferryman in the fable who burnt the helm of his boat in order to serve as fuel.

Prayer, they say, is a sheer wastage of the vital airs. The so-called "looking up", at the cost of cessation of work, is an illusion. May one ask them: why does the child, now and again, stop suckling and simply look in love at the face of its mother?

Is this the place where once in an ecstatic strain my soul sang, in the words of the Prince of Persian Poets:

"Do not bring the candle light into the audience hall

For to-day the glory of His face is here."

Where is the glory of that Face? Is it hidden behind the cloud of candle-lights which are seen burning in every nook and corner? Or has it migrated to another habitation and home?

The roots of the tree are in the earth but those of human life are in heaven.

This abode was to be the archetypal *Brahma Samaj*,—a fellowship of one another in the Eternal Man. Has it fulfilled that expectation of its author?

Just then the sun was seen setting in the west. The Maharshi saluted him in reverent and radiant love. And as he walked away from Santiniketan he heard in the distance some one singing a song of a son of the desert;—

"Friends, you have not seen Him as I have.

He is brighter than the sun, the stars and the moon,

He is sweeter than the honey and the butter.

Friends, Him whom, I have seen He was born within."

The sun sank behind the hazy horizon, to rise in another region. And the soft silvery beams of the moon fell noiselessly on the mud-huts of the *Harijans*.

The Moral Strain

Between East and West

By C. F. Andrews.

[The following is part of an article which was contributed to the Melbourne 'Age' during the Spanish Crisis in order to explain the temper of the East. C.F. A.]

While public attention is naturally turned towards Europe owing to the Civil War in Spain, the reaction in the East towards recent critical events must never be overlooked. What is the East thinking ?

Undoubtedly, the catastrophic ending of the League's championship of Abyssinia still holds the first place in eastern public opinion; for this event has been regarded in the East as an acid test of Europe's sincerity. The Eastern reaction has been altogether unfavourable, and not merely Italy, but also Great Britain and France have come out badly, when the test has been applied.

The following conversation, which I had with an Indian statesman in Simla, may help to explain much. It took place some months ago, but the latest news of disaster could only intensify the indignation which my friend then expressed.

He made quite plain to me that the sympathy of the East with Abyssinia was universal. Then he went on to show that the bitterness felt was against Europe as a whole, and not against Italy alone. This was, he said, the last of a series of such deeds of violence, which each of the big Powers in Europe had committed in turn, including Great Britain. "There is", he began, "only one question today among all of us in the East. It is this. How long is this tyranny of Europe over the rest of the world going to last?"

"What would be the result", I asked, "If Japan were to leave aside her present policy of aggressive militarism in Northern China and become the champion of the East against Europe?"

"Ah:" he replied, with a sudden exclamation, which showed where the longing of his heart was, "the effect would be electrical! The whole of Asia and Africa would rally to Japan. But Japan is merely thinking of her own advantage. No! The young East is looking rather towards Soviet Russia than towards Japan. You must remember Soviet Russia is an Eastern Power."

"What is the general opinion," I asked, "concerning Great Britain?"

"He shook his head. "May I tell you the whole truth?" he asked.

"Yes", I replied, "the whole truth, and nothing but the truth!"

"We feel", he answered, "that Great Britain has been seeking her own advantage all along just like Japan. While she was opposing Italy, she has not been acting thus because she is prepared to defend a weaker people, but because she wants to secure her own sea-route to India and Australia, which Italy would obviously threaten, if she were allowed to dominate Abyssinia."

"Would you not", I asked, "give any place to unselfish motives?"

"Not in modern politics", he replied.

This blunt assertion of my Indian friend would only be strengthened by what has happened since. He would point to the weakening of the Sanctions; to the Hoare-Laval pact; to the general

admission that Sanctions had to be called off and to the new friendly approach towards Italy. All this would confirm his opinion, that Britain, Italy, and France had been playing a clever diplomatic game in which Italy had all along held the winning card.

If this view is regarded by us as cynical, there have been heart-breaking events which have stirred up this cynical spirit all over the East. The Arab rioting in Palestine is part of the same attitude. The newspapers in the Near East are full of it. The world of Islam has never been so deeply moved since the Treaty of Sevres.

"Don't you remember", he asked me, "how during the nineteenth century Britain did everything she could to stop Russia from entering the Mediterranean ? Now she has been trying to use the League to stop Italy in a similar manner. India is still the big object which Britain has in view."

He said the last words with a hard laugh as if that alone summed up Britain's attitude.

"Have you received", I asked, changing the subject, "any of those propaganda pamphlets from the Italian Community in Calcutta ? I have had many, with vivid picture of Abyssinian atrocities".

He told me that he had put all such stuff in the waste paper basket as rubbish. "They might as well", he said, 'have saved their money as far as we are concerned. As a matter of fact, these pamphlets did more harm to the Italian cause than anything else. For they tried to flatter us by saying that Mussolini loved the cultured races of the East and would always be ready to defend them; for Il Duce did not confuse (as others did) "the black barbarian Etho-

pians, who were savages, with the highly intellectual Indians".—All that kind of thing only revolted us."

"How then, "I asked, "do you yourself review the whole problem ? What is your final verdict?"

"You see," he replied, "Mussolini missed the whole point. He did not realise what we feel ourselves as a subject people. We have lost our own independence, and therefore we had a great respect for Abyssinia, because she had hitherto been able to keep hers, in spite of all the attacks that had been made upon her. We Indians never think of the Abyssinians as "black, barbarous, and savage" as Mussolini has painted them. They have been our good friends, and we have admired their Emperor. We have traded with them for many centuries and they have never quarrelled with us."

"Is that feeling of sympathy quite general in the East ?" I asked.

"Yes," he replied, "especially is it true among Muslims, who have an old traditional friendship. Don't make any mistake! Asia and Africa stand together in this matter; and the tide of resentment against Europe is rapidly rising."

That was the end of our talk. He had begun to discount all our motives, as far as Europe was concerned, except those which were self interested. So many flattering promises have been made in the past, which have been cynically broken, that now nothing but deeds count and even these are put through the severest test before they are accepted as genuine. However much we ourselves may dislike such a situation, it is necessary to face the bare truth. For only in this way can there be a true meeting of East and West.

(Continued from page 50)

Sir S. Radhakrishnan, Oxford, England.
Leonard Elmhirst, Esq. Dartington,
England.
C. C. Dutt Esq. I. C. S. (Retd) Calcutta
India.

...
It is with regrets that we announce the resignation of Sjt. Prabhat Ch. Gupta M.A. Adyapaka in the Siksha-Bhavana with effect from 1st. December. He had been a teacher of Economics for a number of years and was also intimately connected with the "Rabindra Parichaya Sabha" as its Organising Secretary. He has now joined a business firm in Calcutta. In the place left vacant by Sjt. Gupta we have requisitioned temporarily the services of Dr. K. P. Mukherji M.A., B.L. (Cal) Ph. D. (Heidelberg) who has already commenced work.

...
Krishna Kripalani of the Siksha-Bhavan has been appointed as the Assistant General Secretary for one year to be ordinarily stationed at Santiniketan. Kishori Mohon Santra whose services have now been transferred entirely to the Publishing Department in Calcutta will continue helping the General Office as Honorary Assistant General Secretary.

...
It is understood that Rabindranath Tagore will deliver the Convocation address of the Calcutta University this year on the 13th February. This will be the first time that one not officially connected with the University will deliver the address.

...
We offer our hearty congratulations to Sjt. Dharendra Nath Mitter, till recently a member of the Samsad and Solicitor to the Visva-Bharati on his appointment as the Solicitor-General to the Government of India. This is the first instance that

an Indian has been appointed to this very high office.

...
Narottambhai Patel of the Siksha-Bhavana has been awarded the Graduation Diploma of the Visva-Bharati on his passing the Anta-Examination.

...
Kalimohon Ghose of Sriniketan has gone to Gwalior to attend the All-India Education Conference as the representative of the Bengal Centre of the N. E. F.

Asramika Sangha

The Annual General Meeting of the Asramika Sangha took place on the 23rd December in the Amra-Kunja under the presidency of Mahamohopadhyaya Vidhusekar Sastri. There was a good attendance of members. In the meeting the following office bearers were elected :—

President : Rabindranath Tagore.
Vice-President : M. M. Vidhusekar Sastri.
Secretary : Pulin Behari Sen, Assistant Editor, Modern Review. Treasurer : Rathindranath Tagore. Asst. Secretary : Santidev Ghose, Sangit-Bhavana, Santiniketan.
Members of the Executive Council : Kshemendra M. Sen and Anil Kumar Chanda.

...
A collection of addresses delivered by Gurudeva to the Sangha on various occasions has been printed together in book form under the name of "Praktani". It is desirable that all ex-students and ex-teachers should patronise the new venture by each buying a copy. Stamps worth annas ten should be sent, either to Visva-Bharati office, 210 Cornwallis St. Calcutta or to the Office of the Founder President, Santiniketan,

...
Lakheswar Sinha who had gone to Sweden three years ago has recently returned home and has been appointed an Instructor in the Crafts Department at Sriniketan.

পত্রপুট

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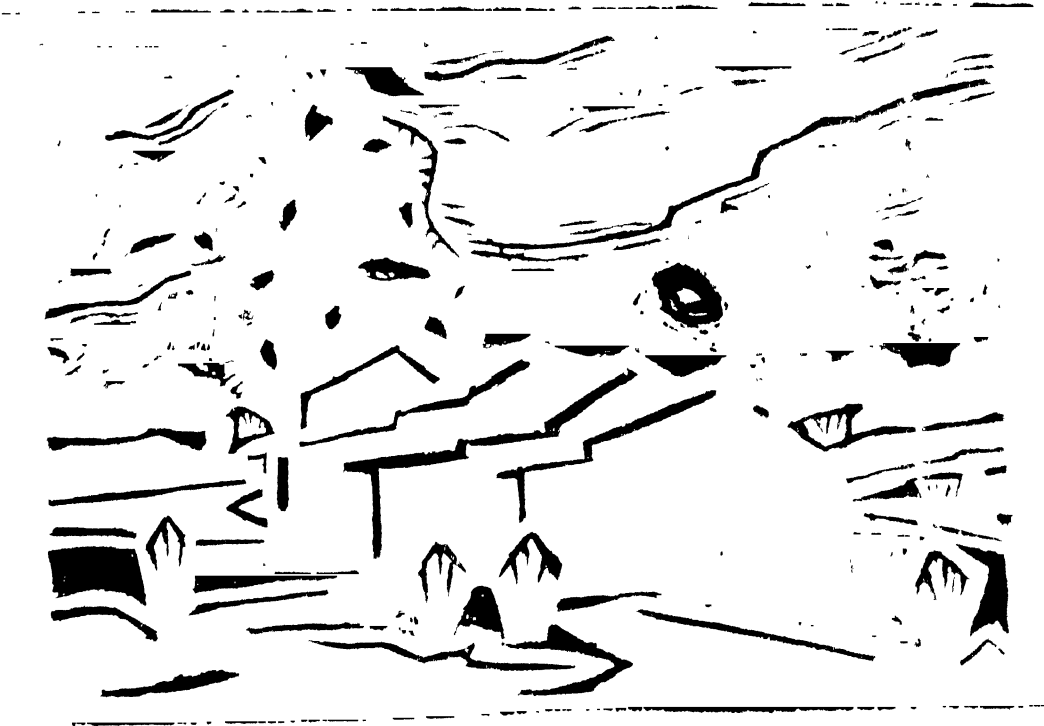
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FEBRUARY, 1937.

Number VIII



By Rossli

God honoured me with his fight
when I was rebellious ;
He ignored me when I was languid.

Rabindranath Tagore

Santiniketan and Sriniketan

After the excitement of the Annual Festival at the end of December, January passed quietly and the asrama recovered its wonted charm and its air of noiseless activity. One wonders if the visitors who flock to Santiniketan during the Festival carry back with themselves a correct or fair idea of the asrama and its activities. We hope they understand that during those three days all the normal activities of the asrama are suspended and its standards deliberately strained to create an atmosphere in which the cultured or sophisticated breeds may find it easy to share the goods and amusements of our neglected village folks.

. . . .

The last day of the month, however, brought us the sad news from Prague of the death of the eminent scholar and friend of Visva-Bharati, Dr. M. Winternitz. Dr. Winternitz was not only one of the most celebrated scholars of his day but during the time he was with us in Santiniketan we learned to know him as one of those rare men who had mastered the art of turning knowledge into wisdom. Even after he returned to his native land he continued to help us with his co-operation and advice. Only a few days back he sent us for publication in the Visva-Bharati Quarterly a most illuminating study of the relations of India with the West from ancient times to the present day.

The Poet was deeply moved by the news. The high esteem and affection in which he held the late Doctor is evident from the following letter he wrote to the latter's sister.

"I am deeply grieved to hear of the sudden passing away of Dr. M. Winternitz. The news were indeed painful for us,

who were used to looking upon him as one of our truest and most respected friends outside India. During my long life and extensive travels, I never met a savant more worthy of respect than the learned doctor. His deep and broad humanity, co-extensive with his amazingly wide scholarship, his devotion to truth and the courage with which he held fast to his idealism in the midst of a growingly hostile atmosphere in Central Europe, are his claims to our homage. In him I have lost a faithful comrade, India has lost one of its truest Pandits and best friends, and humanity one of its most sincere champions. I share with you and his other relations and friends a common bereavement."

. . . .

The Founder-President has nominated Sj. Sudhiranjan Das, Bar-at-Law, Prof. Sahid Surharwardy, and Sj. Sitaram Sakseria to the Samsad for 1937.

At their first meeting on 26 Dec. 1936, the newly elected members of the Samsad co-opted Sm. Protima Tagore, Sj. Bhagirath Conorya and Prof. J. M. Sen as members for 1937.

The Santiniketan Samiti has co-opted Sj. Nandalal Bose as a member.

. . . .

As desired by Gurudev the Guru Training School at Sriniketan will be known as "Siksha-Charcha-Bhavana". Sj. Brahma-ranjan Chakravarty and Sj. Sailesh Chandra Datta Roy, B.Sc., B.T., have been appointed to act as adhyapakas there. It is expected that the new buildings will be completed by April 1937. Candidates, along with other courses, will have to undergo a course in Crafts through Sloyd system.

. . . .

A Letter from Russia

[This very interesting letter from our friends, Dr. and Mrs. Timbres, deserves to be more widely read.]

P. O. Lopatino.
Mariiski Oblast,
Marbumstroy,
Malaria Punkt.
U. S. S. R.
November 17, 1936.

Dear Friends,

Merry Christmas and Happy New Year to you all !

As we write, Winter has set in in good earnest, and we are snugly tucked into our log-house apartment. The Russian brick stove is so hot you can't lean up against it; and outside the forest is moaning and creaking under a heavy snow that has been coming down constantly since early yesterday evening.

The last letter we sent you at this season was from India, where we had to decorate a palm tree with Christmas spangles. Tonight we are writing from the interior of Russia, 700 miles east of Moscow, where we are being given the opportunity of seeing the country from the point of view of the workers. Hal sailed from America on May 29th, and the children and I, September 11th. We have been granted Russian visas till February, with the probability of extension.

Marbumstroy is a factory community in-the-making. The population of 18,000 is engaged in the project of constructing the second largest paper-mill in the world in a heavily forested region on the bank of the Volga River, thirty miles upstream from Kazan, the ancient Tatar capital of Russia. The construction is planned to be finished and the first ton of paper delivered by the end of the year, as part of the Second Five Year Plan. The community

is made up of two-story, log houses on the Alpine style holding four apartments each,—and of temporary, log barracks containing thirty to forty large rooms. These buildings are scattered at wide intervals along broad, stone-paved, sand-covered streets extending through the forest of spruce and birch. New permanent houses are going up constantly. When the factory is complete, and the road-builders and construction workers go on to another project, the barracks will be torn down. We have a 70-bed hospital, a general dispensary, malaria "punkt", fire-house and tower, parachute jump, school, three-Russian-style houses, a large clubhouse with auditorium and stage, and a freight railway. (Passenger service to the mainline has been promised but not delivered to date. We have to walk six miles to the nearest station!)

Our apartment is in a house on the main roadway, opposite the site of a future stadium and athletic field. We have two large and one small room on the first floor. We do not pay for rent, light, wood, or telephones. Heating comes from two Russian brick stoves which extend all the way up to the ceiling. Electricity is brought from Kazan. When it elects to be temperamental, we use candle-power, pure. The children sleep in the Living-Room; we eat in the small room; and Hal and I sleep and work in the third room. The kitchen is in common with another family of five, who all sleep in one room. It is the only room they have. At present the overcrowding in the community is bad, but housing conditions will probably improve when the construction is finished

and the permanent factory population moves in. So you see we are fortunate in having three rooms. Even so, with beds, desk, table, cupboard and trunks, every inch of wall space is taken up. Furniture, that is, beds, mattresses, cupboard, wardrobe, chairs, tables, are supplied by the Housing Committee of the factory.

Hal was sent here in August by the Tropical Institute of Moscow to be a member of the Malaria Brigade which the Institute had sent in the Spring to work out an anti-malaria campaign. The Brigade returned to Moscow in September, the end of the malaria season, leaving a lady doctor and Hal in charge of the malaria station. Three weeks ago the other doctor was called to Leningrad to attend a four-month's refresher course, which every doctor in the Soviet Union has the opportunity to get at least once every three to four years, at the State's expense. Hal therefore has to carry on the malaria work alone until February, when his colleague returns. During the winter, besides looking after the treatment of the numerous relapsing cases that keep coming into the Dispensary, there is much to do in preparation for the anti-malaria work of the Spring. He has also been asked by the Doctor who is in charge of all the medical and sanitary work of the community (there are eleven doctors and two dentists here) to set up a clinical laboratory and to train me as a technician for it. He has already started me in at the malaria station in the reading of blood slides for malaria parasites and examination of patients for enlarged spleen. It is fascinating work and I like it. At the beginning of the malaria season in May, we shall have a staff of about 30 persons, and the work will include the service of an aeroplane which will be bro-

ught about once every two weeks from Kazan, to spread a poisonous arsenical dust on the swamps to destroy the larvæ of the malaria mosquitoes.

Hal's salary is 460 rubles (\$95.00) per month. It is based on the number of years since graduation and is the same as any Russian doctor receives who graduated in 1928. My salary is 200 rubles per month (\$40.00) and is the highest that a person with nurse's training can get. It is also based on the length of time since training. The older you are, the better! Certain deductions for Insurance and Cultural Taxes are made, reducing our combined salary to 635 rubles (\$127.00) per month. Hal has been accepted as a member of the Medical Sanitary Workers' Union, to which all persons engaged in the protection of the health of the community belong. Besides doctors and nurses, it therefore includes sanitary inspectors, disinfectors, orderlies, apothecaries and barbers. Membership carries Sick Insurance, and if Hal should fall ill from any cause whatever which prevented him from working, he would continue to receive 100% of his salary. The same conditions will apply to me as soon as I am accepted into the Union.

We have just "settled in", as our trunks came by freight from Leningrad only last week. I was in despair when I found there were many things you couldn't buy here in Marbumbstroy or even in Kazan. Sauce-pans, frying-pans, brooms, double-boilers, cutlery, pails, nails, clothes-line, clothes-pins, writing paper, bowls, pitchers, can seldom be bought and when they are available, the supply soon gives out in face of the mob of people queuing up for them. The prices are high. An ordinary two-quart, enamel sauce-pan costs \$4.00, a set of five wooden-handled knives

and forks, \$5.00. I tore up two candle-wick spreads and made gorgeous window curtains that are a joy (somewhat fearful) to behold, but the family seems to like them, as does our general helper, Polya, who does the cooking and laundry and washes the floors. We brought plenty of warm clothing with us. The purchase of food takes up about 95% of our salary. Everything but meat is more expensive than at home. With the exception of potatoes, onions and cabbages, fresh vegetables are not available during the winter. You would be amused to see us ceremoniously imbibe Cod Liver Oil, every morning at breakfast, to try to make up for the green vegetable deficiency of our diet.

The children have started to school, and much to the dismay of Eleanor, now twelve, they were both placed in the First Grade to learn to read and write Russian. They have a sympathetic teacher, who assures us that Eleanor is doing so well that by next August she will probably be ready for the Fourth Grade, the equivalent of Sixth at home. They have been cast for leading roles in a Winter Festival which the School is giving,—Eleanor as the snow Queen and Nadja as Uncle Frost. Already their accent is better than ours, but so far they have not been able to tell secrets in Russian in front of us as they hoped to be able to do before the year was up. There are other non-Russians in the school, as Marbumstroy is situated near the boundary separating four autonomous districts or republics, namely, the Tatar, Mordvin and Chuvash Republics and the Mariiski Autonomous District, each having its own language. We can see the Mordvin and Chuvash Republics across the river, and in order to go to the public bath, less than a half-mile away, we have to cross over into Tartary.

The Russians have accepted us wholeheartedly and confidently into their lives and problems, and have given us positions of responsibility. We have not been made to feel the slightest breath of suspicion but have been taken at our word that we want to help and have been put to work. It gives us a thrill to think that the second largest paper-mill in the world is being constructed for the benefit of the workers themselves, and not for the profit of a few private individuals. It is a great satisfaction to be an integral part of this pioneer effort and to watch the growth of the factory in a place where four years ago there were only forests and swamps. This project is not unique but is one of thousands of other industrial enterprises springing up through the united efforts of this great federation of nations to bring about a new and just social order where every citizen, according to the new Stalin Constitution, has the right to education, work and leisure.

There is no possibility of doubting the sincerity of these peoples' faith in the future that lies ahead of them, or of their trust in the leadership of the Communist Party, which has brought them out of so dark a past into the promise of a bright future.

But in spite of new social order, life in the great woods gets lonesome at times, and letters from our friends seem to be the only antidote.

This letter started out in the first person, but we all four of us have had a share in composing it, and we all four have a share in sending you our warmest greetings.

THE TIMBRES TRIBE

Rebecca
Harry
Eleanor
&
Nadja.

Sex Instruction in the School

By X. Y. Z.

Why has sex become a problem in our schools, or for the matter of that in our society? It is for the simple reason that the school has not been fulfilling its true function of initiating the student into the way of using his leisure wisely and well, (the root-meaning of the word, "school", is "leisure"). Under the present order of things it is his head which is made to monopolise most of his energy, attention and interest, while the heart and the hand are semi-fed, if not actually starved. This disciplined frustration of his wider faculties has made of him a real problem for the pedagogue.

"Idleness is the workshop of the devil", so runs an old saying. Whether that estimable gentleman and his workshop have any existence is doubtful. But what is certain is, that a child, with nothing to do or dream of, is in nine cases out of ten engaged in a destructive activity of some sort. And, pray, what else is the priestly creation of the Devil but the Spirit of Destruction?

What then should be done to cut out from the daily time-table of the student the scope for injurious idleness? Only one thing: during his wakeful hours, whenever he is free from specified, stiff mental exertions, he should be doing something with his hands. It may be sweeping the floor of his room, washing his own clothes, arranging and re-arranging his books and belongings, spinning, weaving, making miniature furniture with his set of implements, or sewing.

The above activities may be made almost compulsory,—of course, the student selecting such of them as will feed his

spare time. But when he is about to enter the stage of what may be called the romantic unfoldment of his body beautiful, his leisure should be tackled by him not in the spirit of an artisan but that of an artist. To this end, quite a fair proportion of his programme of studies should be salted or savoured with the flavour of one or the other aspects of the imaginative arts: drawing, painting, singing, elocution and dramatisation of scenes and stories.

By the time the student has attained to adolescence his hand and heart would have become honourable members of his evolving entity, in striking contrast to the present state of affairs when they have but bits—stale and saltless—from the table of their master, the Mind.

In other words, the problem of sex would never assume any degree of acuteness or uneasiness, if the school were to draw up its time-table of activities for the student in the light of a vision of his whole, richly-varied and perfecting personality. Mere talks on the subject either from the standpoint of the biologist or the moralist will be of little or no avail. What the school needs is the inspiration and influence of Art or the Artist. For, it is the artist who realizes, unconsciously it may be, that sex is but the spirit in embryo. And just as a growing child does not find its complete satisfaction within the four corners of its mother's lap, howsoever cosy and care-free it might be, in the same way sex feels its fruition only when it is hitched to the star of self-illumination through education of the hand, the head and the heart.

(Continued from page 58)

Regular monthly meetings of the Adhyapak Mandali (General Staff) at Santiniketan are a very healthy institution. Brief reports of the activities in the preceding month of the various departments are read out by their respective heads and pertinent questions are asked by the members present. We hope these meetings will act as a salutary check on the tendency, inherent in every growing institution, of its various departments becoming more and more exclusive of each other's concern. Moreover, the heads of the departments themselves should welcome this periodic subjection of their activities to open questions by their colleagues and official subordinates. In the Mandali we are all co-workers and equal. Gurudev's interest in these meetings is evidenced by his often presiding over them, which makes us feel still more like a big family.

....

In the last meeting the Asram-Sachiva in his report said that the Chinese Hall would be ready by the end of February. As a large number of female candidates are still on the waiting list of admission to Kala-Bhavan and School, the construction of a new block on the first floor of the Girls Hostel is being undertaken at the instance of the Founder-President who has received the promise of an adequate donation by an anonymous friend. At present the Hostel has 60 residents. The Sachiva is also undertaking the construction of three cottages in the Nichu-bangla area to meet the growing demand for residential quarters. The appointment of S_j. Asit Kumar Banerji was also announced as a teacher of classical music.

....

The Principal of Vidya-Bhavan who, along with Prof. Tan-Yun-Shan, had been invited to deliver a discourse on the occasion of the opening ceremony of the Buddhist Dharamsala at Benares, gave some account of the trip. He is at present engaged on his study of Saint Ravidas and a projected work on Atharva Veda. Dr. Manilal Patel is editing the Rig Veda. M. Ziauddin has just finished his study of the Cult of the Assassins in Islam, which will be published in the

Visva-Bharati Quarterly. Mr. Ajmal Khan is working on the pre-Islamic literature in Arabia.

....

In the report of the Kala-Bhavan, it was announced that S_m. Gouri Devi has been appointed as a teacher in place of S_m Chitranibha Chaudhurani who has resigned. The Kala-Bhavan students are doing frescoes of Bagh paintings on the walls of the western hall in the Museum. S_j. Gurdial Mullik is giving a series of talks on Art and Literature in Kala-Bhavan. The total number of students is 52.

....

The Principal of Patha- and Siksha-Bhavan reported the appointment of S_j. Ramesh Chandra Chakravarty, Kavya-tirtha, Vyakarantirtha, etc., as an adhyapaka of Sanskrit in Patha-Bhavan in place of S_j. Nitaibenode Goswami who has been transferred to the Vidya-Bhavan. The total number of candidates for the Calcutta University Examinations for this year is: 7 for Matriculation, 11 for I.A., 8 for I.Sc. and 15 (2 Hons. in Econ.) for B.A. The total number of pupils in the Patha-Bhavan, as at 31st January 1937, was 158, of which 94 were boys and 64 girls. Of them 96 were resident pupils. There were regular weekly meetings of the adhyapakas in Patha-Bhavan.

The total number of books in the Library is 42,943. Lack of suitable literature for young boys and girls and of sufficient space for books in the Library were pointed out.

....

Among the noted visitors to the asrama were Her Highness, the Rani of Vijayanagram, Mr. and Mrs. Carl Heath of the Society of Friends, Mr. A. E. Foot, Head Master, Doon School, Dehra-Dun, Mr. Husain, Deputy Director of Public Instruction, Hyderabad Deccan, Nawab Bahadur Abdul Momin, President, Bengal Wakf Trust, Mr. and Mrs. B. Dey of the Indian Civil Service, Dr. Frank C. Lauback, inventor of the Key-Method of Education, and a party of Professors and students from the University of Aligarh.

....

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== VISVA-BHARATI NEWS ==

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A Prayer

Let honour come to me from Thee
through a call to some desperate task,
in the pride of poignant suffering.

Lull me not into languid dreams;
Shake me out of this cringing in the dust;
Out of the fetters that shackle our mind,
make futile our destiny;
Out of the unreason that bends our dignity down
under the indiscriminate feet of dictators;
Shatter this age-long shame of ours,
And raise our head
into the boundless sky,
into the generous light,
into the air of freedom.

Santiniketan,
Feb 11, 1937.

Rabindranath Tagore

Santiniketan and Sriniketan

The Institute of Rural Reconstruction at Sriniketan celebrated its 15th anniversary on 5th February last. In the absence of the Founder-President who could not join the function due to indisposition, Kshitimohan Sen addressed the assembled workers and visitors from the neighbouring villages, stressing the great importance of villages in the cultural life of India. It is with the decay of the villages that rot set in the country and in the words of the Founder-President, "Our object is to try to flood the choked bed of village life with the stream of happiness. For this the scholars, the poets, the musicians, the artists have to collaborate to offer their contributions; otherwise they must live like parasites, sucking life from the people and giving nothing back." The fair which was held in connection with the anniversary celebrations was attended by thousands from the neighbourhood; the agricultural exhibition also was largely attended. On 7th February a conference of village workers, presided over by the District Collector of Birbhum, was held.

In this connection we should gratefully remember Mr. and Mrs. L. K. Elmhirst but for whose princely generosity this important work under the auspices of the Visva-Bharati would not have been possible.

...

Rabindranath Tagore left for Calcutta on 11th February where he had a number of important engagements to go through, the chief amongst them being the Convocation Address of the Calcutta University (17th February). He made

history, for his address was delivered in Bengali, the language of the people of the province which was for the first time used for such a purpose. As stated by a Calcutta journal, we also believe that if he had not set the precedent, we would have had to wait perhaps for another quarter of a century. The address has been translated into English by Sjt. Surendranath Tagore and both the versions have been published by the Calcutta University.

On 21st February he went by river to Chandernagore where he delivered an address at the Bengali Literary Conference. He returned to Calcutta the same evening.

...

A meeting of the Samsad (Governing Body) took place on 7th February at Sriniketan at which the following were elected to the Karma-Samiti (Executive Council) for the current year: Jitendra Mohan Sen, Sushobhan Chandra Sarkar, Amal Home, Krishna Kripalani, Anil Kumar Chanda and Sudhakanta Roy Chaudhury from the General Constituency, Surendranath Kar and Dharendra Mohan Sen from Santiniketan; Gour Gopal Ghose from Sriniketan and Kishorimohan Santra from the Publishing Department. Charu Chandra Bhattacharya, Secretary to the Publishing Board, has been co-opted as a member.

...

Mrs. Kamala Craig, M. A., has been appointed as an Assistant in the Sree-Bhavana with effect from 15th February last. She will be particularly associated with the organisation of sports among the girl students.

(Continued on page 71)

To The Students*

Rabindranath Tagore

The sea of humanity around you is tumultuous with high waves of contending passions. It is as if the Gods and Titans are once again churning it to raise humanity from the depths of the departing age to the shore of the next. This time, also, the churning rope is a serpent, the serpent of greed, which is vomiting forth its poison. But, as yet, we see no sign of an all-beneficent, death-conquering Shiva coming to rescue humanity by absorbing this poison.

We in India are on the shore of this terribly turbulent sea of Time. It has not been given to us directly to take our share in piloting the world through its buffetings. But the drag of the maelstrom is upon us from without, and within, also, the advancing waves of chaos are beating right and left. Well-nigh insoluble problems rise to confront our country, one after another. Communal separatism and dissension are taking a menacing shape, polluting the very source of our well-being. The solution of these problems may not be easy, but if not found, we shall descend lower and lower into the abyss.

There was a time when culture, fellow-feeling and prosperity reigned in our villages. Go to them now and you will see the fang marks of the reptile of dissolution that bestrides them. Pestilential maladies, born of poverty, of physical and mental starvation, are eating away their vitality. It is for us to think out where the remedy lies,—but not by means of ignorant imaginings, not by dint of

tearful outbursts. Defeated you may be, but you must vow that defeat shall not come by your deserting the helm in fright, or because you foolishly deem it glorious to commit suicide by jumping into the raging waves.

We are too readily inclined to be sentimental. We cannot arrive at the determination to pursue our endeavour with steady dispassion. But you must take up your country's burden manfully, in the light of your own intelligence freed from the vagueness of unrealities, facing and knowing the folly, the ugliness, the imperfections that beset you for what they really are, not exaggerating them according to your particular bias. Where in fact our fate is everyday insulting us, depriving us, hampering us at every turn,—there to delude ourselves with home-made claims to superiority, is one of the worst symptoms of our feebleness of character.

If you would truly set to work, you must begin by realising that the seeds of our downfall are within us, deeply imbedded in our character, our society, our habits, our unreasoning prejudices. Whenever I see our people seeking to throw the responsibility for our evil lot on some outside circumstance, to lay the blame for our ill-success solely on the enmity of some alien party, to remain content with shouting their complaints into the unresponsive void, my heart cries out, as did old King Dhitarashtra: "Then do I despair of victory."

The day has come for us to sally forth

* From the Convocation Address delivered at the Calcutta University on 17. 2. 37.

against our internal enemies, to deliver a massed attack on the age-old follies that are the real roots of our misfortune. We must raise our own powers out of the slough of *tamasik* inertness into which they have fallen, and then only can we hope to make honourable peace with the power of our opponents; otherwise any truce that we may patch up will be one in which we are bound hand and foot in the

chains of beggary and indebtedness. We can only rouse the best in others by means of the best in ourselves and in this best will lie the welfare of both.

Full of holes are the vessels into which are cast the reluctant doles granted to the prayers of the weak ; of quicksand is the foundation on which rest the favours so obtained.

A Letter From Japan

Benode Behari Mukherji *

The letters I have written to my friends in the *asrama* till now contained no account, worth the name, of my activities in Tokyo. I spent the first few days in having interviews and so I had nothing much to say myself. I have already begun visiting the museums and making my acquaintance with Japanese art proper. The experiences I have hitherto had in this country are not all very pleasant and the ideas I had formed from my own imagination seem now to be quite far away from reality. A few days back, by sheer chance, I came across an old man, a real connoisseur, who has a collection of his own. I have already been twice to his place and have seen there two very excellent gold screens. Like many others, this nice old gentleman took me to be an art-critic, I believe, it was because I had told him that I have come out to Japan to study her art. When I made it known that my real business is that of an artist,

he remarked that my words were that of a critic and advised me that it was more befitting an artist to sit quietly at home and do his work than go about running from place to place looking at this thing and that. I am really unlucky that this obnoxious sobriquet, "critic", has been thrust upon me and I am afraid it is going to stick to my name all through my sojourn in this country.

Among the front rank artists, the only one with whom I had an interview is Tai-kon and I give here a brief account of my discussion with him.

Tai-kon.....I have seen something of your modern art and I am sorry I donot think much of it.

I.....Where have you seen it?

T...From C.*—Does he not come from the same place as yourself? Oh, yes, he

* C. an ex-student of the Kala-Bhavana, who has been working as a teacher in a Government school of Art for the last few years.

* Benode Behari Mukherjee a *adhyapak* in the Kala Bhavana, is now on a holiday in Japan where he is learning the method of art instruction.

too is from Santiniketan. Nowadays every artist wants to learn the technique but I may tell you that technique is not all. It grows and develops as you proceed in your work. I donot call myself a master of technique. Tai-kon is a mere student, my friend, he has yet to learn so many things before he dies. He can never know too much. (After a brief pause) I donot know why people bother so much about technique. Mere technique leads you nowhere. What is really required is understanding of nature and capacity for establishing close contact with other minds. But that cannot be taught and I am afraid I shall not be of much help to you that way. Of course I shall demonstrate what little I know myself of making brush-studies. But will that be of great help to you?..Now, look here, technique alone can never bring in a genuine change in creative art. There are some who blunder hopelessly with such attempts; they believe that new technique and sophisticated style would change the whole face of art. They donot seem to understand that such changes may be effected by geniuses alone. And the geniuses are rare creatures, they only come after long intervals, may be after centuries. Moreover to appreciate a real work of art you have to bring something more than a mere understanding of the technique; you have got to look into its soul.

I... I have noticed that great artists sometimes stick to one definite subject, however insignificant it may be. The same very subject is treated by them over and over again. For instance, take your own case. You have a particular fascination for the pine and the bamboo trees. But why do young artists change their subject so often?

T... Because it is so very easy and so

very difficult at the same time. As long as the artist's mind does not arrive at maturity, he cannot fasten his attention closely and quietly. He lets his ideas roam about without any definite purpose or aim. With age and experience our mind becomes truly mature, then in the midst of unruffled calm, it is possible to look into the soul of things. At such a point of mental age and growth, he definitely understands what he is about. Until he attains his end, a mature artist will never call himself off. The work of such an artist can only be appreciated in relation to his age while on the other hand, his work itself will declare the ripeness of his mind.

As far as possible I have tried to retain Tai-Kon's style of conversation.

The method of art instruction here does not seem to substantially differ from the western teaching method. You must have visited the Government Academy when you came to Japan. Since then no great innovation has taken place, at least nothing worth mentioning. The one important point of difference is perhaps the inauguration of a system of inviting professors from outside from time to time. When the students have to practise some painting of the old style, they take recourse to the same blue Chinese copy-books of which we have a few copies in the Kala-Bhavana Library.

I have been terribly disappointed in my endeavour to learn something definite about Okakura's method of teaching. Here and there I have picked up bits of information, not sufficiently reliable, however, to pass them on to you. My friends here tell me that once I am in Kyoto, all my difficulties will be solved. There is a very small number of original paintings in the Imperial Museum; they are not very

important works either. I am told that most of the real masterpieces are privately owned. I believe I should not waste much time in the distant hope of being able to visit these private galleries. Moreover, the catalogues also bear out the

fact that Kyoto is the place for me: I can at least see some masterpieces there. To see and understand Japanese Art one has to go to Boston or to the British Museum, that is what the Japanese people say themselves.

"PRAKTANI"

A collection of Addresses by Rabindranath Tagore

(Published by the Santiniketan Asramika Sangha, Santiniketan. As. -/8/-)

Most of our colleges and universities are merely degree-registering agencies and it is little wonder that once a student has finally left the college, his connection with it is severed for ever. The old Hindu tradition of education, where the student became like a member of his Guru's family is lost for us, nor have we been trained in the European habit of looking upon one's school or college as one's second mother, the *alma mater*. In the West, persons who have had their training in the same college, consider themselves as belonging to a family and the "old school tie" plays a really important part in social dealings. A story is told that a young Englishman, member of an Oxford University Exploration Society in some dark spot in Africa, was taken captive by a group of cannibals and brought before their Chief who unencumbered with any shred of clothing on him, was dispensing with his rude justice. The Englishman who had given up all hopes of life and was expecting any moment to be torn to pieces, limb by limb, was suddenly asked by the Chief in faultless English if he belonged to a certain college in Oxford.

His reply being in the affirmative, the Chief ordered him to be released immediately, for he too in his young days had been up at the same college and had instantaneously recognised the captive as a fellow college man by his college tie. The story is too good to be true, but it nonetheless beautifully illustrates the love that one bears towards one's *alma mater*.

As I have said before, such feeling is singularly lacking in us, but Santiniketan stands on a different footing from all other educational institutions in the country. We look upon it not merely as our school, but as a second home, the memory of which haunts us, all through our after-life. We not only sing but also feel "মোরা যেথায় মরি যুরে সে যে যায় না কভু দূরে" and yet, I wonder, if we, the *alumni* ever think of our duty towards the mother institution and its founder, our beloved Gurudeva. Individually we all have our love and respect for the *asrama* and yet collectively, we have hitherto done nothing to lighten the burden of the people who are bearing to-day the responsibility of its administration.

Even the Alumni Association is in a

moribund condition, and that notwithstanding, the tireless efforts of a very energetic Secretary. Is it too much to expect that every ex-student would make it a point of being a member of the Association and thereby keeping himself in touch with the *asrama*?

The Executive of the past year deserve our congratulations on the wise step they have taken by bringing out a beautiful book, named "Praktani" containing a number of addresses given by Gurudeva to the Alumni Association from time to

time. It is not for me to praise the book,—it consists entirely of Gurudeva's addresses—but I feel it should be in the hands of every ex-student and people interested in education. It is beautifully produced and contains a few woodcut prints, depicting various aspects of life in the *asrama*. I hope, the venture will meet with success and encouragement and that the Association will now seriously take up the question of bringing out a directory of ex-students.

A. K. C.

(Continued from page 66).

The students of the Sangit-Bhavana left last month for a tour in Western India. They are expected to stage "Chitrangada" in Ahmedabad, Bombay and Nagpur. Surendranath Kar is in charge of the party.

...

"Khap-Chhara", a collection of humorous poems by Rabindranath has just been published by the Publishing Department. It is illustrated throughout by the author himself. Another important publication is

a "Monograph on Moslem Calligraphy" by Maulana Ziauddin, of the Vidya-Bhavana.

Alumni News

We offer our hearty congratulations to Sjt. Niharendu Dutta Mazumdar, Barrister-at-Law on his election to the Bengal Legislative Assembly and to Sjt. B. Gopala Reddi on his election to the Madras Legislative Assembly. The former secured the second largest majority in the whole province. Sjt. Reddi's performance is equally creditable for his opponent was none other than the President of the outgoing Madras Council.



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== VISVA-BHARATI NEWS ==

Volume V

APRIL 1937

Number X

THOUGHT RELICS

Religion, like poetry, is not a mere idea, it is expression. The self-expression of God is in the endless variedness of creation; and our attitude towards the Infinite Being must also in its expression have a variedness of individuality, ceaseless and unending. Those sects which jealously build their boundaries with too rigid creeds excluding all spontaneous movement of the living spirit may keep hoarded their theology but they kill religion.

Rabindranath Tagore

Santiniketan and Sriniketan

Rabindranath Tagore who had been staying in Calcutta from the middle of February presided over a sitting of the "Parliament of Religions" (3rd March) convoked in connection with the Ramakrishna Centenary Celebrations and delivered an important address which will be published in its entirety in the Visva-Bharati Quarterly in its next issue in May. He returned to Santiniketan on 7th March after having spent nearly a month in Calcutta.

...

The eminent British scientist Sir John Russell, F. R. S., (Director of the Rothamstead Experiment Station) and Lady Russell paid a visit to the Department of Rural Reconstruction at Sriniketan on 8th March last. They carefully went into details of all work done there and visited two neighbouring villages. His report on our work is published elsewhere in this issue.

...

Some senior students of the College Department under the direction of Adhyapaka Dr. K. P. Mukherjee spent a week in the village of Paruldanga making an economic and social survey of the locality. It may be recalled here that we organise such a camp for the Economics students every year during the summer term.

...

The educational departments at Santiniketan will close for the summer holidays on Thursday, 29th April, and re-open on Thursday, 1st July.

...

The students of the Sangit-Bhavana who had gone on a tour to Bombay with the musical play "Chitrangada" returned

to the ashrama on 6th March last after a successful season in Ahmedabad, Bombay and Nagpur. A press review of the performance in Bombay is printed on another page in this number.

...

The opening ceremony of the Chinese Hall will be performed on Wednesday, 14th April next by Pandit Jawaharlal Nehru. The Hall which will serve as the centre of Sino-Indian Studies is the gift of a number of Chinese friends of the Visva-Bharati who have also donated a magnificent library for the use of the Hall.

...

We are glad to announce that the Visva-Bharati Publishing Department has secured the Hindi Copyright of the complete works of Rabindranath Tagore which till then had been held by Sjt. Ramananda Chatterjee, Editor "Modern Review". The Publishing Board has formed a committee to arrange for the immediate publication of a number of Hindi translations. In this connection we should not fail to express our sincere gratitude to Sjt. Ramananda Chatterjee who most generously responded to our request to transfer his rights in the matter.

...

There was a literary conference in miniature at Santiniketan on Sunday, 14th March last on the occasion of the visit of forty members of the "Ravi-Basar", a literary club in Calcutta of which Rabindranath Tagore is the patron.

The party included among others Rai Bahadur Jaladhar Sen, Ramananda Chatterjee, Surendranath Maitra, I.E.S., Kumar Munindra Deb Rai Mahasaya.

(Continued on page 79)

Sriniketan : Its Aims And Achievements

Sriniketan was founded by Rabindranath Tagore for the same reason as he founded the sister Institute at Santiniketan, namely, to help his countrymen to build their national aspirations on the genuine and self-respecting foundation of their own creative and constructive activities, and to prevent those aspirations from missing their completeness in partial satisfactions in mere industrial and political channels. Just as Rabindranath was too good an educationist to limit the activities of the University at Santiniketan to the development of the mere intellect and widened them to include artistic and emotional training as well, so he proved too great a humanist to restrict the scope of the Visva-Bharati to the making of mere cultural contributions to the life of the people. He never could forget that after all he belonged to a people, the great majority of whom lived in villages, in poverty and ignorance, neglected by the small minority in the towns whom they fed with the toil of their hands. He therefore aimed at linking the educational activities of the Visva-Bharati to the economic and cultural life of the surrounding villages and was fortunate in securing the assistance of that generous-minded Englishman, Mr. Leonard Elmhirst, whose donations have made our rural work on the present scale possible.

Considering the impulse that led to the creation of our Organisation, it was to be expected that the emphasis in our activities would be laid, not on the scientific aspect of the rural problem, on mere survey work and the collection of statistical data, but on the establishment of human contact with the villages so as to

arouse and stimulate in the people a consciousness of their own needs and a capacity to understand and direct their own good. (For it has been an unhappy experience for us to discover that the majority of our people have to be persuaded and worked upon to wish themselves well.) It has been a difficult task to decide in each particular case how much of external material aid the villager requires in order to be able to direct his own activity. The task of directing material aid as a psychological and moral incentive has not been an easy work and has often proved a thankless one, but we have held steadily to it and have never tried to escape this fundamental human responsibility to our village folk in the detachment of a purely scientific survey.

A brief description of some of our main activities is given below :

Our educational programme is three-fold. (i) Our teachers keep in constant touch with the already existing schools in the surrounding villages and hold regular teachers' classes in which methods of instruction and of psychological approach to the pupil are explained and particular cases discussed. (ii) We maintain an experimental residential school of our own in which a limited number of pupils drawn from the neighbouring villages, of various castes, are given instruction in which acquaintance with local conditions and training in village crafts form an important part. (iii) The Government have recently entrusted us with the charge of training teachers for village primary schools from all over Bengal. The scheme has not yet come in full operation but we hope to evolve soon a course of instruction

suited to the rural life of our province, and adapted to its cultural background and its economic needs. Linked to the school is also a *Brati-balak* or Boy Scout movement which has organised the younger element in the surrounding area into a growing nucleus of social service. Connected with the training of crafts in the school, though run as an independent concern, is the Village Crafts and Industries Department. Under its auspices, many of the decaying crafts of rural Bengal, like weaving and leather work, are being revived, new ones like *batik* introduced and the artistic influences of Santiniketan incorporated in new and original designs and patterns. Students from villages are given scholarship during their period of training and are then helped in setting up as independent workmen.

To help in the improvement of the main occupation of the villagers, agriculture, we maintain a farm, in which improved seeds and crops are tested in local soil and conditions and the results demonstrated to the villagers before the latter are persuaded to use them. For major experiments in agriculture we rely on the results of big government farms. A dairy is maintained with Sindhi cows and bulls, which has helped in introducing a better breed of cattle in the villages. An economic survey is also being conducted in the cost of production of agricultural crops in six specified villages.

But the most vital part of our work has been to help the villagers to organise themselves for their welfare. For example,

after providing them with free medical relief for several years and so getting them used to the benefits of prompt and scientific treatment of diseases, we have now succeeded in persuading groups of villages to organise themselves into "health units", each unit maintaining, with yearly contributions from its members, a doctor and a dispensary; so that villagers now control their own medical relief instead of depending on the charity of outside agencies. This scheme of co-operative health societies has succeeded so well that the Government have also recognised its advantages and are now subsidising the scheme with a yearly grant. We have so far established 6 such units. We are also running a Co-operative Bank to save the needy villagers from the clutches of private money-lenders, and have even succeeded in persuading the Santhals (a primitive tribe) to start and work a Co-operative Purchasing Stores.

Of course, what we have accomplished so far falls far short of what is needed to bring back, to use the words of our Poet, "life in its completeness into the villages". But then, as our experience has familiarised us with the relentless truth, no single private agency can bring back life in its completeness to the people. That can only be done when the people and the State combine their resources and their earnestness in ceaseless efforts of creative reconstruction. Until such a happy conjunction is possible for India, we can only go on patiently digging the ground, and be content with not looking for full results.

“Chitrangada”

Santiniketan Pupils at the Excelsior.
(*Evening Times, Bombay*)

A rare feast of beauty was presented to Bombay at the Excelsior yesterday evening by pupils of India's poet-philosopher Rabindranath Tagore, who staged his famous dance drama “Chitrangada” before a crowded house. The huge audience, which included a sprinkling of Europeans, was held enthralled by the performance which was at once a tribute to the lofty artistic atmosphere of Tagore's University of Indian Culture and proof of the essential beauty and rich content of Indian dancing.

The subject presented depicted the well-known story of the love of Arjuna, one of the Pandava brothers, for Chitra, daughter of the royal house of Manipur.

As Mrs. Naidu, who delivered one of her beautifully composed addresses in language worthy of a poet during the interval, pointed out, the story of Arjuna and Chitra is part of the heritage of the Hindu race and the country owes a debt of gratitude to the Grand Old Man who has made of it a work of art for the admiration and edification of all who come into contact with it.

As presented by these young visitors, some of them barely in their teens, the drama is an ideal specimen of the art of ballet—combining beauty and expression in a degree to fit the definition of dancing as poetry in movement.

Every member of the cast is well trained and the dancing generally may properly be described as inspired. It was as though those legendary gods and heroes and heroines of Hindu mythology had come to life again.

Beautifully mounted—the costumes are themselves a feast for the eye and the lighting appropriate—the whole drama is an experience to enrich the soul.

The dancing is not strictly Manipuri. But, as Mrs. Naidu put it, one is not concerned so much about the workshop as about the beauty that has resulted therefrom.

We would urge the public, however, not to miss seeing “Chitrangada.” Europeans and foreigners generally should avail themselves of the opportunity which affords an intimate glimpse into the culture that is the soul of India. They will be rewarded with an experience whose rich beauty will be the memory of their lives.

An Appreciation From Hyderabad

Dear Rabindranath,

Your Jubilee gift and greetings have been duly presented to His Highness the Nizam who desires that his message of very warm appreciation and thanks be conveyed to you without delay. His Exalted Highness has examined with interest the content and binding of every volume, and congratulates the Visva-Bharati on its high quality of literary output and artistic handicraft.

I venture to add here my personal admiration of this exquisite testimony to

the great inspiration your presence affords to those who have the privilege to work and dwell with you at Santiniketan.

With kindest regards,

Yours sincerely,

(Sd.) A. Hydari.

(The letter is from Rt. Hon'ble Sir Akbar Hydari, Prime-Minister, Hyderabad and refers to a number of Vidya-Bhavana publications, presented to H.E.H. the Nizam, on the occasion of the Silver Jubilee celebrations. Ed.).

Sir John Russell's Tribute To The Visva-Bharati.

(We reproduce below a statement to the press issued by Sir John Russell soon after his visit to Santiniketan. Editor).

"I visited the various sections of the work being done at the Visva-Bharati, Santiniketan, spending a good deal of time in the Sriniketan section, which deals with agriculture, handicrafts, etc. The purpose of the work is to improve the material conditions in the villages by raising the standard of farming, introducing new varieties and improved methods, improving also the water supply to the soil by clearing out the old bunds so that they can again function as sources of water. The distinguishing feature of the work, and one which impressed me very favourably, was the deep interest taken by the workers in the welfare of the cultivators and the fact that they are working primarily for the purpose of improving the life of the village. They are inspired by the true missionary spirit but they recognise that the surest way of accomplishing their purpose is to organise the villagers to improve their own conditions. The work of the improvement is done by the villagers themselves under expert guidance from the Institution's staff, and inspection of two of the villages showed that cultivators have been made sufficiently interested to do a considerable amount of the necessary work without any other reward than the improvement of their village. Roads have been made and drains constructed, and the villagers have been taught to keep their villages clean. The result is a great improvement in the health conditions.

Another important feature is the development of the handicrafts of the village. Weaving and leatherwork have both been considerably improved and a new industry—batique—has been introduced. This furnishes useful occupation in the villages. Further, the clearing out of the old bunds and the improvement of the channels for irrigation and of the roads has given the cultivator greater possibilities of using his land to advantage. I was interested to note in going round the village that the men all seemed to be at their work.

Another feature of the work is the medical service, which is now becoming self-supporting and which is a potent factor in improving the health of the village.

Altogether this village work appeals to me as being among the best I have seen in India, being inspired by the spirit of human interest and an intense desire to do all that is possible for improving the life of the village in all its aspects.

I had the opportunity also of seeing some of the work of Santiniketan, the academic and artistic side of the Institution. Here one recognises at once the true spirit of the artist and the scholar and it is rare to find so much of the University ideal realised within so small a compass. The research side is of course well-known, while the school of art is of world-wide fame. These need no comment; they deservedly stand in high repute and it was a particular pleasure to meet the men who have built up so strong an institution within so short a time.

The Institution is doing magnificent work and I sincerely trust that its authorities may not be burdened with financial worries but may be able whole-heartedly to devote their energies to the accomplishment of their ideal—the enrichment of the life of the village in all its aspects.

A poet's vision can never be fully realised in practice, for he sees things that are beyond the comprehension of the men who are trying to follow him. But the great Master who started this work, who saw the vision and described it in such glowing words that they burned their way into the hearts of his followers, has the satisfaction of seeing around him a group of young men and women inspired by his teaching and doing their best to put his ideals into practice. The way of the pioneer is always hard, and he recognises his failures more easily than his successes, but the end in view is well worthy of all the effort put into the work."



Benode B. Mukherjee

(Continued from page 74)

We took a day off work on Friday, 26th March last, in celebration of the Spring Festival. The day began quite early when, even before the full moon had completely vanished in the western sky, the choir went round the asrama singing the famous spring song, “আজি বসন্ত জাগ্রত দ্বারে”. Soon after that the whole asrama assembled in the Mango-grove when Gurudeva read a number of his spring poems and a few appropriate songs were sung. The girls of the Sree-Bhavana, all dressed in yellow, came to the meeting in a rhythmic procession, each carrying a

flowering plant, the symbol of spring. In the evening the students gave a pleasant exhibition of *Ras dance*. The next evening a new play “Parishod” adapted from the poem of that name was performed in open air in front of the library building. We entertained a large number of guests from Calcutta and other places in connection with the ceremony.

...

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== VISVA-BHARATI NEWS ==

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MAY 1937

Number XI



By Moni Gupta

Santiniketan & Sriniketan

The most outstanding event of the preceding month was the opening of the Cheena Bhavana (Chinese Hall). We were thankful to Pandit Jawaharlal Nehru for acknowledging the significance of the occasion by agreeing to preside over it. We were hoping to witness the rare sight of the Poet and the Hero participate in consecrating what was at once a great vision and an achievement. Unfortunately, fever prevented Panditji from attending, though he sent his Message through his daughter, which we reproduce on another page.

We refrain from describing the ceremony, as many accounts and pictures of it have already appeared in the leading journals, and content ourselves with thanking our eminent friends, both Indian and Chinese, who distinguished the occasion by their presence. Mahatma Gandhi could not come and wrote:—

"Had I not to go to Belgaum on the very date you will have the opening ceremony, I would most certainly have come, not only for the ceremony but also to see you and Santiniketan which I have not seen now for years. As it is I shall be with you in spirit. May the Chinese Hall be a symbol of living contact between China and India."

Though the event, celebrated as it was with the usual artistic grace so characteristic of this asrama, has received enough publicity through the daily press, it is doubtful if the significance of the event has been sufficiently recognised by the public, or even by many of us. Perhaps because, in the speeches that inaugurated the event, the glory of the ancient friendship between China and India was emphasised, many people looked upon the occasion as a very picturesque

ritual of ancestor-worship. And a ritual it would be if the author of it were a priest and not a poet. As the second *mantra* of the opening ceremony declared: "This House is fashioned by the vision of the poets. May youths come here from distant lands. May seekers come here from all countries, even as the months are gathered unto the year." What is fashioned by the vision of a poet lives as a prophecy for humanity.

What was therefore really inaugurated on the 14th of April was the humble beginning of a great hope, a great promise that the future ambassadors between nations will be not politicians accredited to political chiefs but lovers of knowledge dedicated to the common good of humanity. It was an assurance that India and China, insulted and exploited, with the saddest experience of other peoples' evil genius, were yet steadfast in their faith in man and willing to trust to the far-off good. "He who clings to the immediate," said the *mantra*, "misses the truth of the near, which dwells in the heart of the perfect in the far beyond, where it is ignored by the small." That is, without a certain detachment of mind, our perspective of values is so distorted that we miss our real good, both in the present and in the future. It is necessary for our growth that we continually surpass ourselves. We are called upon to love and understand others, not to oblige them, but to enlarge our own being and validate our own humanity.

The Chinese Consul-General welcoming, on behalf of the National Government of China the inauguration of the new Hall, emphasised in very forceful and vivid language how mutually essential and complementary the Chinese and

In the dawn of a new age
why waver, wise fool, in subtle disputes,
and miss your chance for starting
and empty your thoughts into a bottomless doubt?

Like a desperate torrent fighting an obdurate mountain gorge,
take a wild leap into your fate, dark and strange,
win it for your own through a defiant courage
challenged by obstacles.

14th April, 1937.

Rabindranath Tagore

Message of Pt. Jawaharlal Nehru

On the opening of the Visva-Bharati Chinese Hall

"I am ashamed that physical illness should incapacitate me from keeping my promise and being present at Santiniketan to-morrow for the inauguration ceremony of the Chinese Hall. It has not been so usually with me and so I gave my word gladly and with the full confidence that I would join in this great ceremony, great in the memories of the long past that it invokes, great also in the promise of future comradeship and the forging of new links to bring China and India nearer to each other. What a long past that has been of friendly contacts and mutual influences, untroubled by political conflict and aggression. We have traded in ideas, in art, in culture, and grown richer in our own inheritance by the other's offering.

"The political subjection came to both of us in varying forms, and stagnation and decay, and at the same time new forces and ideas from the West to wake us out of our torpor. We have been struggling to find a new equilibrium, to rid ourselves of the forces that throttle us, to give expression to the new life that already pulsates through our veins. The whole world seeks that new equilibrium, but the forces of darkness are strong and in the name of Fascism and Imperialism and their allies seek to crush the spirit of man and all the art and culture that flow from it. But that spirit of man is not easily crushed. It has survived many a barbarous onslaught. It will triumph afresh.

"China and India, sister nations from the dawn of history, with their long tradition of culture and peaceful development of ideas, have to play a leading part in this world drama, in which they themselves are so deeply involved."

(continued from page 82)

the Indian ideals of life were to each other, the one aiming at the art of living with grace and dignity, the other aspiring to transcend life altogether. The Poet also alluded to this "beautiful spirit of the Chinese culture that has made the people love material things without the strain of greed," and wished his people could share it with them. One is reminded of the great tributes that Havelock Ellis and Bertrand Russell have paid to this same quality in the Chinese culture. It is remarkable when one considers how much of this spirit already prevails in our asrama at Santiniketan. The sage, rather than the saint, is the ideal here; the harmony between the mind and the senses, not the imperialism of the one over the other.

...

While talking of Cheena Bhavana, we must not omit to announce with gratitude the gift of Rs. 5,000/- which Seth Yugal Kishore Birla sent on the occasion for the furtherance of Buddhistic Studies at Santiniketan. This donation, along with the one of Rs. 2,500/- he gave last year, will enable us to institute a Chair of Buddhistic Studies under a competent Professor as well as to maintain some free studentships for Buddhist scholars. A centre of Buddhistic studies was badly needed at Santiniketan, not only to fill a serious gap in our Research Department, but also to provide effective collaboration with the corresponding Chair of Sino-Indian Studies inaugurated with the Cheena-Bhavana and held by Prof. Tan-Yun-Shan. We have therefore every reason to be grateful to Seth Birla for enabling us to make this provision and hope that, if it gives good account of

itself, he will continue to maintain the Chair, whose origin is so happily associated with his generosity.

...

Ex-students and ex-inmates of this asrama will be glad to know that the "Cha-Chakra" (tea club) is going to have a pavilion built for it, to be named in memory of the late S. J. Dinendranath Tagore, who, while he lived, took such keen interest in its sittings. The "Cha-Chakra" was started about ten years ago and was named after Shu-Shima, the Chinese poet who was then on a visit to Santiniketan. It is in a sense a lively symbol of the democratic ideal of this asrama, for here our workers, superiors and subordinates, gather after the day's routine and, lining themselves in a circle, drown their distinctions in a welcome cup of tea. Here the scholar and the artist, the pedant and the dilettante sit with humble lay workers and make such a perfect human round that to be eccentric from it seems no virtue.

Some donations for the pavilion have already been received. More will be gratefully appreciated.

...

A Conference of Primary School Teachers was convened at Sriniketan on the 15th and 16th April, presided over by S. J. Ramananda Chatterjee. Apart from its other economic and social activities, the significance of Sriniketan as a centre of rural education is being fast recognised. The special merit of Santiniketan and Sriniketan as educational centres consists in their having created *environments* for their pupils, the one of finer sensibility, the other of organised effort.

Kalimohan Ghosh has initiated a very

(continued on page 86)

Memories of the Past *

C. F. Andrews

Old memories always crowd in upon me whenever I return to Santiniketan. Today, while I am here on the spot which is so very dear to me, it is easy to recall some of them and to set them in writing.

This morning before the sun rose, the sound of the creaking bullock carts lumbering along the dusty road woke me from sleep and as I went out into the keen air the first streak of dawn was beginning to appear in the eastern sky. The vastness of the sky and the smallness of the earth are always apparent at the asrama whenever we go out on to the open plain; and as I stood outside Tata-Bhavan, near to my old room, the same mysterious sense of the vastness of the universe and the littleness of man came over me which had haunted me in earlier days.

I know how Willie Pearson used to feel this and how it tempted him to build a thatched hut near the spot where Uttaran now stands.

Soon after dawn, I went over to meet the Poet after his long meditation was over, and to have tea with him in his verandah. He talked about those early days when we were struggling against heavy odds to keep the Asrama true to its ideal. The stern necessities of life had to be faced and every year it became more difficult to make two ends meet, but we were all supremely happy. Everything was on a very small scale compared with what it has become today.

I had determined to walk along the red road which leads past the Santal village to Surul and Sriniketan. In

earlier days there had been no cultivation at all except close round the Santal village. Willie Pearson, my dearest friend, had gone out daily from Santiniketan to make acquaintance with the village people. With great difficulty, he had made the district board build a well close to the Santal village. He had also planted a eucalyptus tree which had grown rapidly to an immense height. The village soon became called 'Pearson's village' and the road that led to it was called 'Pearson Road'.

Two stories come back to my mind which tell of him. The details may not be quite correct, but the facts are very vivid. The first is how he nursed Jadov, night and day, when he was dying of typhoid. Akshay Babu, the devoted nurse of the Asrama and the loving friend of every sick child in his illness, was there at the hospital with him. Willie dedicated his book, called Santiniketan, to Jadov.

The second story refers to a Pearson Day anniversary in September. Nandalal Bose had decorated the Pearson Road with a row of lights in vessels of clay in a very effective manner and we went in procession up and down, singing those songs of Gurudev which Pearson loved most of all. When I was called upon to say something in his memory, I pointed to the fact that the Pearson Road led directly to the Santal village. This, I said, was a symbol of Pearson's whole life, because he was above all a lover of the poor.

Later on, a little boy with bright eyes

* Written during his last visit to the asrama.—Ed.

came up to me and said in Bengali, 'I want to say something also.' He told me that a thought had just struck him. When I asked him what it was, he said he had noticed that Pearson Road ran directly from east to west and west to east. It was therefore a true symbol of Pearson himself, because he was, above all, one who brought the East to the West and the West to the East. That was in his very nature, for every one in the East loved him and he had been thus able to make the East love the West.

Memories like these crowd in upon me,

(continued from page 84)

successful attempt at adult education by organising a camp of villagers from the surrounding area at Bandgora. It should have been a valuable experience for the villagers to be detached from the dismal routine of their narrow life and made to feel that for a certain number of days and nights at least they were free to address their minds to the bigger world and its problems. Teachers from Santiniketan and Sriniketan engaged them in discourse and discussion and poems and songs were recited and sung to them, giving them a taste of the inexhaustible source of blameless joy their Poet has created for them.

...

We are very thankful to Sri Rajgopalachariar for his kindly lending us for a few days for Sriniketan the benefit of the advice and guidance of S. J. Visvanathan, the bee-hive expert of Gandhi Ashram at Tiruchengodu. S. J. Visvanathan came here on the 14th of April, and during his three weeks' stay here has already successfully captured six bee-colonies and has trained a good number of workers in his art. Kala-Bhavana boys, led by Nandalal Bose, are among his most eager pupils. From what one hears, it is a fascinating

but my time to take the steamer at Ballard Pier has just arrived and I cannot go, on writing. Let me close these recollections by saying that as old age advances my love for Santiniketan 'the darling of my heart' grows stronger and stronger, and though at the present moment I am obliged to leave India in order to take up University lectures in Cambridge I have already taken a return ticket and shall hope to come back again to renew old friendships and to make fresh ones no less full of happiness than the old.

adventure to go a-hunting wild bee-colonies, and a very wise lesson to learn that no bee stings a fearless and non-violent hand as it pushes its way to the hive but rather they glide over its surface and cluster round it. But as soon as ever a tremour passes through the hand or a jerk escapes it, the bees get ruffled and sting in annoyance. Moreover they seem to foresee intuitively that stinging is suicidal.

...

K. P. Mukherjee, Ph. D., has been appointed Superintendent of Education at Sriniketan from July 1st, 1937, for a probationary period of six months, on a salary of Rs. 100/-a month.

...

On 29th April Gurudev left for Almora, accompanied by Rathindranath Tagore, Protima Devi and Anil Kumar Chanda. It is expected they will stay there for at least two months.

Alumni News

We offer our hearty congratulations to our ex-colleague, Amiya Chandra Chakravarty, on his being awarded the D. Phil. of the Oxford University in Modern English Literature. We wish him a brilliant career ahead.

[We are very glad to note that the New Series of the Visva-Bharati Quarterly are evoking high praise both in this country and abroad. We reproduce below some letters received by the editor from some eminent readers of the Quarterly.]

"May I say how warmly you are to be congratulated on maintaining at so high a level the successive issues of the Visva-Bharati Quarterly? Apart from the interest and the high literary merit of the articles which it contains I have been much struck by the excellence of the colour reproductions which are so pleasing a feature of the publication. I can quite well understand the welcome which the Quarterly receives in cultured circles in Bengal, but I should hope that it has a circulation which far transcends the boundaries of Bengal, and, indeed, of India itself, for the name of its founder is known throughout the civilised world, and in these days when the existing systems of education are under constant and critical review his methods as practised at Santiniketan have evoked great interest in many lands.

Yours sincerely,
(Sd/-) Zetland (Marquess of)."

"I am deeply obliged to you for the copy of your Quarterly. In my incredibly long life, longer even than your great poet's, I have been almost entirely occupied with European wars, politics, and literature, so that I have had little opportunity for studying Indian thought and philosophy. I have all the more welcomed the reflection of them in "The Visva-Bharati Quarterly", which for the most part makes them fairly comprehensible even to an unphilosophic Englishman, and I very much hope you will be able to continue its publication. The illustrations also interest me deeply as a sign of the tendency in Indian artistic expression.

Yours very truly,
(Sd/-) Henry W. Nevinson."

"With regard to the current issue (Vol. II, part IV) of which you have been good enough to send me a copy, I have read it with the very greatest interest; the paper is well produced, up-to-date and, if I may say so, makes a much greater and more direct appeal to the western mind than a number of publications which reach us from India. The article on "India and the West" by Professor Winternitz is, I think, first-rate, and the whole paper maintains an exceedingly high level of interest. The reviews are particularly good, and so are the pictures. I wish the paper every success.

Yours faithfully,
(Sd/-) C. E. M. Joad."

"One of the best magazines in the world. Tagore's influence running through all the pages, the "Visva-Bharati Quarterly" attempts to bring literature and philosophy to a higher basis. We are glad that the world is not still lost of tradition and hope.

(Sd/-) Yone Noguchi."

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== VISVA-BHARATI NEWS ==

Volume V

JUNE 1937

Number XII



Mani B. Gupta.

Birthday.

Entangled in the meshes woven by countless gazing eyes,
 he is drawn into a whirl of noise,
 the man of fame.
 Alas, he has lost his rank among those
 who are privileged to remain unaware of the date of their birth,
 whose recognition in the world is slight,
 even as the leaves are that lightly swing on the branches
 and drop on the dust unnoticed.
 He lives in his solitary cell among the crowd
 with a chain of honour ever jangling round his limbs.
 Take pity and free him
 in the world of cool light, green shade and sweet reticence,
 in the unbounded dust,—
 the primeval playground of the eternal child.

When the ferry boat from the dark
 brought him to the landing on the shore of fresh knowledge,
 he had nothing to cover him from the light
 that touched his nakedness
 as it touches the sail unfurled in the air.
 In the simple freedom of that morning
 flowers without fame bloomed in the grass,
 and the spring hour spread its golden wings,
 in an immensity of leisure.

In that holiday's solitude
 his name received its infinite worth from a sweet voice
 whose far-away music makes him wistful
 in the languorous afternoon of March
 and whose date is lettered today
 in this glistening quiver of *asath* leaves.
 He had his poet's welcome from the river Padma
 and the morning star through the intervals of bamboo leaves
 on her bank.

The dark masses of cloud had spread before him
a purple shadow on the distant rain-dimmed forest;
his eyes had followed the track of noisy girls to the river
along the shady village lane
and enjoyed the duet of colours under the sunset sky
in the blossoming field of mustard and linseed sown together.

He gazed and said, "I love it,"
and wished that this love of his remained behind him,
even when his big endeavours had come to nothing,
and that his salutation carrying his lifelong wonder
should leave a lasting memory of his touch
on the dust of his earth.

Almora,
May, 1937.

Rabindranath Tagore



The Art of Living

(By a Guardian)

A few years ago many wise men attended an international conference of philosophers at Benares. One of the items of the agenda was to answer the simple question—What is the secret of human happiness ?

After long discussions they came to the conclusion that contentment was the secret of happiness and the word is identical in sense with the right art of living, which in India means, minimum of wants.

Today we have nearly lost that art and do not know how to live because the world is dominated by adults who have never grown, though their faces be wrinkled with crow's feet and their looks tense with an overstrain. The father who scrimped and saved, crippling himself so that his son may have a carefree childhood and a degree education, expects great things according to the law of compensation. If he belongs to the *bhadralog* class his son must run a cement syndicate, an insurance business, an iron combine or some state regardless of the fact that he has never learnt to run himself.

The result is a man mature in age but having the mind of a schoolboy bluffing his way into positions where he is not only a misfit but a menace,—terrified of failure and thus ruthless and unprincipled in his business methods to attain success.

We need adult minds,—youngmen who have grown up quickly and are mentally and morally ready to take the helm. Their task is to live from start to finish and the duty of our leaders is to set them quickly on the course.

The living present is our prime concern. The future is not. It belongs to our children. The quicker they fit themselves for the responsibility, the more likely is it to be a future.

There is a lot of prickled wisdom in the old saying of Chanakya, "Fondle a child upto five, spank him upto the age of ten and when he is sixteen treat him as your friend." A sensible father should set sixteen as the limit of his responsibilities as guide and philosopher. Afterwards he should be prepared to act as a friend, even to the extent of lending him a sum, to see how far round the world he could get with it. But, of course, if the young man has been brought up as most children are, he would soon prove himself unfit for such an experiment.

But let us take for granted that has been self-sufficient for five years and that his previous education has included a working knowledge of the world. He is expected to know at least two languages of his country, its politics, its finances, its morals and its lack of them.

This imaginary child will be seventeen by the time he has finished this study tour, of which he has made either a success or a mess or a little of both. But he has seen the world with his own eyes instead of the eyes of his prejudiced elders,—he has learnt to form his own ideas concerning it, he has learnt what part he is likely to play in it, whether that of a wise man or a fool. If he proves intellectually capable then and then alone should he be helped to a University career. His experience of

real life would preserve him from the ossifying influence of the average academic life and from the schoolboy standard of the average student community. If, on the other hand, his intellectual capacity does not exceed that of a shoe-black, a brick-layer, a sweeper, a tailor, then we should expect him to do this job efficiently and not to go about a-larking at the expense of his parents or the community.

In the University towns all over India the students are playing a delightful game and floundering in a sea of problems for which nothing has prepared them. Our children need a shorter childhood; they should fend for themselves as soon as they can stand, co-ordinate their movements, take their responsibilities, except the consequences of ill-judged and anti-social actions and face the world squarely,

quickly and without illusions. There is no place for halfbaked adolescence, crammed with undigested learning, false standards and incapacity to think and act for themselves, but if you want to keep pace with civilisation, we have to grow up fast and see to it that our children grow up in time to take our places. The education has to be adapted to the capacities of those to be educated.

On such a national curricula depends the education of a free man, a gentleman or gentlewoman, whose primary need is to employ his or her leisure rightly. To know how to enjoy our leisure, wisely and honestly, is to get at the secret of happiness or the art of living, which is the same as Aristotle's definition of the object of learning.

With Rabindranath in Almora

(A. K. C.)

During the last four years that I have been constantly with Rabindranath I have never heard the words, 'rest' or 'holiday' mentioned in connection with him; his day is a most strenuous one, from six in the morning to six in the evening with a short break for a mid-day meal and a few hurriedly snatched minutes for a light afternoon tea is his normal routine. I do not know how many of us could stand that strain over a long period; he has been constantly so doing for well over half a century. Genius too has to be kept sharpened with intense labour.

It was with unconcealed satisfaction I heard of his final decision to go to Almora Hills for rest and a holiday. I had seen him at work, I had hoped to see

him relax. But the joy was merely short-lived, for I had to arrange for him a staggering load of books mostly on science and nearly a dozen of manuscript books which, if anything, seemed to augur an even more intensive period of activity at the hill station. Rest is a mere illusion so far as our Gurudeva is concerned—he must be today the most hard-worked man in this delightful quiet little Himalayan retreat.

We left Howrah on the 29th April by the Punjab Mail, quite a big party it was this time, for there were accompanying Mr. and Mrs. Rathindranath Tagore, their daughter Nandini and Mrs. Kripalani. The journey ahead seemed terrible and too long,—it is no pleasure jaunt to

rush through the northern plains in mid-summer, when the thermometer registers nearly a hundred and ten in the shade.

Our trouble really commenced at Bareilly where we had to disembark from the Punjab Mail and change into the small mountain train for Kathgodam, after an unpleasant halt of nearly seven hours. It happened that the locality had the rare fortune of a Vice-regal visit in the immediate past and the railway waiting rooms were changed into a temporary garrison harbouring about a couple of hundred British tommies. After a trying journey of nearly 24 hours when the body yearned for a good bath and some rest, we had to sit tight on a few bug-infested wicker-chairs on the platform. The other train was not even in and the station master himself could give us little hope as to when the compartments would be shunted into the main platform. Salvation however came in sight when these compartments arrived from the yard and we were permitted to board. We breathed a sigh of relief and hoped for the best. But gods are jealous and soon the electric supply ran off and a million mosquitoes of a vicious type and vast dimensions began to take a most concerted offensive on our poor protection-less bodies. My personal sorrows were aggravated by a press-fiend who seemed determined to get out of me the Poet's views with regard to the question of 'Office-acceptance'. The mosquitoes hummed, the press-man snored on the other berth and I groaned. The black night seemed endless.

Soon after twelve, the train however began to move and we commenced our next stage of journey. Early morning saw us at Kathgodam whence we had to make a motor journey of nearly 90 miles

to our destination, at a height of about 5000 feet. Gurudeva was already too tired and we all felt very worried as to how he would stand the long drive over this very circuitous path with innumerable hair-pin bends. Past Bhowali and Ranikhet we pushed on and towards mid-day to our intense relief we reached Almora where we were given a hearty welcome by our friends Dr. Boshi Sen and his American wife who under her maiden name of Gertrude Emerson is quite well-known in India.

St. Marks, a very commodious and desirable house right on the top of a hill in the centre of the cantonment had been hired for us from before by Dr. Sen and soon after we got settled in our new habitation. We hoped the place would adequately recompense us all the sufferings on the way and as I write, I must say, our prayers have been granted.

Almora has many sad associations for Gurudeva; it is here that he spent a few poignant anxious months with his favourite daughter Rani, as she was slowly nearing her end, stricken with a fatal disease. It was nearly about thirty years ago, but the memory is yet fresh in his mind. Not very far from here, in the neighbouring spur of the hill at Ramgarh he had once an estate and a pleasant house, but that is also today an ancient tale.

It is here at Almora that he wrote his inimitable poems on child-life, in the book 'Shishu', whose English translation, the 'Crescent Moon' is perhaps the best known of his books in the West, with the possible exception of the 'Gitanjali'.

The quiet of the place has been a great boon to us and there are hardly any visitors but our friends the Sens, a few Sanyasis from the local Ramkrishna

Math and our newly-acquired friend Mr. Pandey, whose two daughters are students at Santiniketan.

On the 8th of May we had the pleasant function of a small afternoon party in honour of Gurudeva's 77th birthday. Just about 30 local representative residents, Indian and Europeans, came in the afternoon with their greetings and we entertained them to tea. It must have been one of the quietest birthdays of his life - we were too shy even to put a garland round his neck, but the day did not pass off entirely barren for him. A very young child came to tea with his father and he had thoughtfully brought a garland for him.

On the 6th Mr. Donohugh, organising Secretary of the American Methodist Church came to pay a visit and he had a nice talk with Gurudeva. It is this organisation that had lent us for a number of years Mr. Tucker's services and Gurudeva tried his best to persuade this gentleman to send back Mr. Tucker to Santiniketan. He kindly promised to do his best with his central organisation and he held out hopes that it may not be impossible for us to have Mr. Tucker back with us again. That is something for us to look forward to. The American Methodists run a Girls' High School at Almora and Miss Parks is the enthusiastic Headmistress of the school. She invited Gurudeva through Mr. Donohugh to pay a visit to the school and it was difficult for him to say 'no'. Friday, the 21st, was fixed for the visit and Gurudeva made his first outing at Almora, riding a 'dandi', which is something like a sedan chair carried by four hefty sure-footed porters. In my young days I had my schooling for a while in a missionary

school and since then I have always a tender feeling in me for these benevolent persons who bring the lamp of life to such distant and difficult parts of the world. But the visit to the Adams Girls' High School at Almora has been a sort of eye-opener to me and I feel doubtful if any good can come out of entrusting the education of our young children to the hands of foreign missionary societies, for they seem to lack a sense of reality in their methods of education. What we saw and heard there fairly staggered me. A number of hill girls sang a prayer in English, recited a number of oft-recited poems, even tried to sing a Negro Spiritual and later on they finished with a Hindi *gazel* also in the Anglo-American fashion. A more pathetic spectacle I have hardly ever seen and yet nobody would doubt the honesty of purpose and great sincerity of the organisers of the school, but as I said before, they lack a sense of reality. They, I believe, do the same thing in China and in Africa, the same songs sung, the same poems recited, spiced with just a touch of local sauce.

The local youngmen would not permit the poet being partial to the fair sex; they came in a body and got him to consent to accept an address of welcome from the student community at Almora. It is to take place in another hour's time and I must therefore stop. (26. 5. 37)

The rest for which Gurudeva was supposed to have come to Almora has been very elusive; his work proceeds unabated. It may surprise the world to know that he is deeply engrossed in writing a Science Primer in Bengali. A few months ago he was writing a book of non-sense verse and illustrating it himself and now comes the turn of Science. What versatility !!

HINDI TRANSLATIONS OF Poet Rabindranath Tagore's Works



The copyright of the Bengali works of Rabindranath Tagore and their translations in Hindi belongs to Visva-Bharati and the authorities of the Visva-Bharati have purchased the stock in hand of all Hindi translations of Rabindranath Tagore's works from the Prabasi Office which was authorised by the author to publish Hindi translations. The Hindi works are now being printed and published by the Publishing Department of the Visva-Bharati and will be available at the Visva-Bharati Book-Shop, 210, Cornwallis Street, Calcutta.

The Publishing Department of the Visva-Bharati has also arranged for publication of a series of authorised translations of the Poet's works in Hindi from original Bengali.

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